~~325.~~

32 R2 3/63

YOGA OF INTEGRATION

(As Revealed to Keshub Chunder Sen)

LIBRARY
No.......3/63
Shri [illegible] Ashram
BANARAS

Compiled by

JAMINI KANTA KOAR

Graduate, Meadville Theological School, Pa, U. S. A.

Rs. 2/-

Presented to Shree Math Anandamayee
Ashram Library VARANASI

3/63

6/7/66

YOGA OF INTEGRATION

(As Revealed to Keshub Chunder Sen)

LIBRARY
No............
Shri Shri Ma Anandamayee Ashram
BANARAS

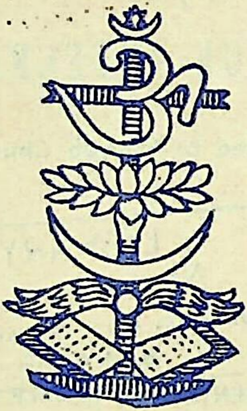
PRESENTED ON BEHALF OF
SIND NAVAVIDHAN MISSION TRUST
Kamla High School, Khar, BOMBAY-62.

Compiled by

JAMINI KANTA KOAR

Graduate, Meadville Theological School, Pa, U. S. A.

HARMONY OF RELIGIONS



SYMBOLS OF THE SPIRIT

OM : Hinduism
CROSS : Christianity
LOTUS : Buddhism
CRESCENT : Islam
WINGS : Zoroastrianism
TABLETS : Judaism

CONTENTS

LIBRARY
No......3/63
Shri Shri Ma Anandamayee Ashram
BANARAS.

My Sweet Ektara V
Foreword VII
Keshub's Yoga of Integration 1
Survey of The Brahmo Samaj 2
Items in the Order of Service 11
Discourse on *Brahmopasana* 13
A Specimen of Divine Service 21

BOOK II

Dhyan and Congregational Prayer 35
Scripture Readings 38
Hymns, Music 39
Prayers 52
Sermons 65

BOOK III

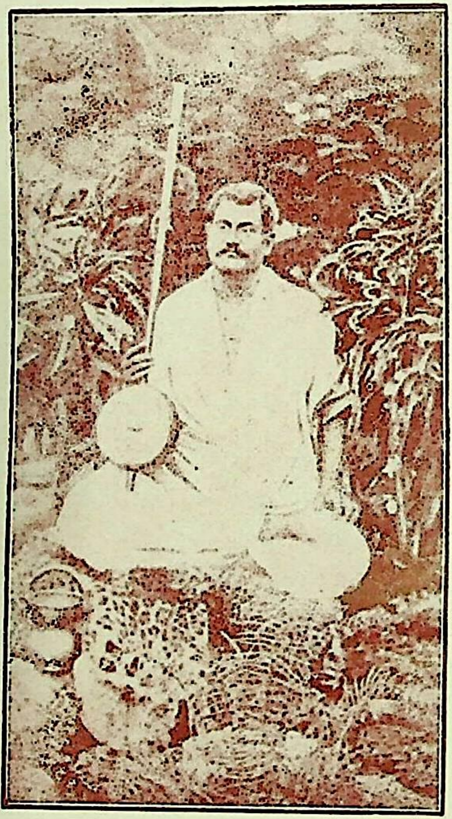
Sangat and the Chart 95

BOOK IV

Integration – Its Fruition 113

Printed by N. H. Talwar at his Bombay Envelope & Printing Works, 11, Homji Street, Bombay, and published by Dr. Bhagwandas D. Gurbaxani, for the Sind Navavidhan Mission Trust, Kamla High School, Khar, Bombay.

LIBRARY
No............
Shri Shri Ma Anandamayee Ashram
BANARAS.



Keshub with Ektara

LIBRARY
No. ....
Shri Shri Ma Anandamayee Ashram
BANARAS

MY SWEET EKTARA

My sweet ektara, sacred wire, sing a new song unto my beloved God.

Rich and manifold are His mercies: unto me, His servant, hath He shown abundant love.

Therefore I will bring unto my Benefactor and Friend, the God of my home and the Father of my people a new song of joy and thanksgiving.

For who on earth is so vile as I am? Who is so unworthy of heaven's favour?

In my very bones is iniquity, and wickedness and corruption dwell in my blood.

The hair of my head I can count and the grains of sand on the seashore, but my transgressions are unnumbered.

Daily have I sinned against the Lord, my God, and every hour witnesseth my transgression.

And if to so great a sinner the Lord of heaven hath vouchsafed such abundant mercies shall I not proclaim them trumpet-tongued to the uttermost parts of the earth?

I rebelled against Him and He gave me food and raiment and the precious jewels of His love. I deserted Him but He came and embraced His child and upon my lips He printed a sweet kiss of fatherly affection.

I shut my door against my Saviour, but lo! He stands before me day and night as a prisoner whom His own mighty love hath enchained in the house of His beloved child.

I chose to be a ragged beggar in the streets, but He said, No, that cannot be. I will make thee a bright city on the hills, and so He adorned me and decorated me with faith and devotion, and made me rich and beautiful, and I am now a joy unto myself.

I was in a far country bordering on hell, but lo! He hath brought me into His garden, where in the company of saints I sing His glory, and His joy overflows my heart.

Sweet is my God and beautiful His

countenance and His eyes full of tender love towards His annointed.

Be not idle then, my beloved ektara, my companion and comforter in solitude, but break forth into a joyful song such as my Father desireth.

Thy song shall not only gladden my heart and please my God, but it shall strengthen the weak, sanctify the unrighteous and reclaim the infidel, and spread faith and joy on earth.

And thou knowest, dear ektara, how to make an acceptable song of the conversion of servant Sen, the prince of sinners, and sure I am that if thou wilt take up and sing my secret joys thou shalt be honoured as a divine instrument and as a mighty musical apostle. O thou small wire, thou shalt help to extend the kingdom of heaven on earth.

Blessed wire, my heart's beloved, sing unto thy God and my God a glorious song, and unto the world the gospel of Salvation.

— From " The New Dispensation ",
Vol. II, P. 234, July 8. 1883.

FOREWORD

"The wisdom of the worldlywise is not enlightenment but darkness .. .. How will a man of learning comprehend what only an inspired lover of God can? Shame to wordly wisdom! What prayers can accomplish, learning and hard thinking cannot .. .. Shame to the fighting man's cult of brute force. Shame to the organised might of the world's powers and principalities. Shame to the power of worldly riches!

"What hosts of the rich and learned cannot accomplish one man of faith can easily do at the command (*adesh*) of his living God .. .. .. The power of God which has been given us that alone is invincible. Strong in its strength, we will shout "Victory unto God." A handful few will conquer the world.

"All lovers of God who achieved victory did so through prayer and communion *(Upasana)*".

From "The Dynamics of Inspiration" in Keshub's *Jeevan Veda,* 1882.

KESHUB'S YOGA OF INTEGRATION

Friends and inquirers have been pressing us for a full account of our mode of worship, the Order of our Divine Service, in English. As our worship and fellowship have developed together, influencing each other in a very vital and irrevocable manner, we have to give a brief retrospect of the Brahmo Samaj movement, then pass on to the Order of Divine Service come to be known as the Worship *(Upasana)* of the Navavidhan fellowship.

The worship described in detail is the core of our fellowship, as it grew from a dedicated dozen to its present dimensions. Communion and community reacted on each other.

Beginning with a short prayer and a hymn it changed with the changing needs of the worshippers, to its present form, – a full-fledged Order of Divine Service, a veritable, new dispensation of the spirit. In it is clearly defined our relation to God on the one hand, and man on the other, both held together in an inalienable body - mind - spirit bond.

II

The Order of Divine Service developed during the period. Here is the survey.

The Brahmo Samaj Movement began in Bengal as an attempt to recover the seeds of a simple theistic religion from the godless welter into which society had been thrown by long-festering corruptions and by the disturbing impact of Western thought. The desire to gather up these seeds and to save society dawned in the mind of the great Raja Rammohan Roy, the greatest and most broad-minded thinker of the eighteenth century in India. He might have done great work in any sphere. It is characteristic of India, and of Bengal in particular, that his genius was turned towards the religious regeneration of his countrymen. His mind moved on bold, direct and simple lines, as the minds of all great pioneers move. There was no touch of exclusiveness in him.

If simplicity and catholicity were the characteristics of Rammohan Roy's thinking, beauty and nationality marked the thinking of his successor, Maharshi Debendranath Tagore, to whom fell the task of keeping alive the small community of the Brahmo Samaj and the faith and principles which it represented. His poetic mind had been deepened by constant meditation. He culled from the Hindu scriptures, particularly the Upanishads, texts supporting a theistic religion and made a book; and he gave a definite form to the worship held at the weekly meetings. Although a man of wide scholarship, his task was conservation and his spirit was conservative, and he kept the little Samaj as sheltered as he could from what seemed to him disruptive foreign influences. By his life and character he tried to give a high tone to the work of the Samaj. He lived in constant touch with Nature. "To me" he said, "the first witness of the infinite Deity was the great star-spangled sky." Debendranath was the Rishi of Modern India.

Under the Maharshi the Brahmo Samaj was imbued with the so-called "classical" spirit, the spirit of dignity, of beauty in repose, of clearness and definition.

And such was the Samaj when Keshub joined it in 1857 in his seeking after God. The personality of the Maharshi, more than the ideals of the Samaj itself, impressed and soothed him. But soon his restlessness returned; for his spirit was the "romantic" spirit of freedom, of following the quest whithersoever it might lead.

When Keshub came out and founded the Brahmo Samaj of India in 1866 the small community that came out with him breathed a larger air. The spirit of liberalism, the sense of the brotherhood of man, the missionary call to carry the glad tidings of salvation to all men inspired the efforts of the young leader.

The spirit of liberalism inspired the young missionary Gour Govinda Roy to compose a Sanskrit poem as the motto of the new faith. Here is a rendering of this Sanskrit composition, *Subishalam idam Viswam*......."

Behold this spacious Universe
God's high and holy Temple stands,
The pure heart is the Pilgrim Shrine,
One Sripture all Truth of all lands,

Faith is the root of all the creeds;
And love the culture that's for all
And the effacement of the self
Is what we Asceticism call.

Rammohan Roy's great work was to garner the seeds of theistic faith and save a decaying society. Debendranath's great work was to foster the new faith and give it a form of worship. Keshub was the chosen messenger of a new and full revelation which entirely transfigured the faith of the Brahmo Samaj.

From the liberal principles of the Brahmo Samaj Keshub rose to a world-religion which harmonised all faiths and cultures. Gratitude to the world's great men was transfigured into communion with saints, in their relation with God and man. The old conception of divine Providence seemed cold by the side of the new revelation of God's eternal *leela*. The hardness of formal worship melted into unspeakable sweetness of intimate prayers and colloquies with God. Regulation of daily life culminated in a prayerful waiting for divine guidance or *Adesh* and in a recognition of the symbolical and sacramental value of the simplest acts of life. The missionary became the apostle. The breaking away from the old ways ended in a return to, and a re-interpretation and enriching of the best things in them.

Thus was made manifest the Navabidhan.

Our relation to great men is an essential part of our relation to God. It is perhaps possible to conceive of God as absolute and detached. But when we pray to Him to help us we see Him surrounded by these His good sons in whom He is well pleased and whom He sends to go through sorrow and suffering in order to redeem His other children.

It should be noted that the Navabidhan does not glorify any one great man or founder of a religion to follow him exclusively. It honours all great men and believes that each man needs every one of them. Discipleship, according to the Navabidhan, is loyalty to all great men, not to a particular great man. In this sense, which is the only true sense of discipleship, the only sense in which discipleship does not narrow or circumscribe the spirit, Keshub was the first true disciple in the history of the world. "All great ones in

Keshub are harmonised" says one of the hymns. They are harmonised not merely in intellectual theory but in spirit and character.

The teachings of all great men are essentially true and vital and needful for man at all times. There is no contradiction among their essential teachings and they are harmonised in the Navabidhan. In the great Hymn of Salutation with which our congregational worship is often brought to a close the true note is struck. It breathes reverence for all things because they manifest the glory of God, the fitting note on which to close divine worship. It begins, as it should, with a bending in profound worship before God's holy throne and with the realisation that He is the source of all things in Nature, the giver of all good. Then it pays reverence to all greatmen, to all dispensations, to all scriptures, to the sacredness of history and to all life.

Thus God is one and His *leela* is one and continuous. The chief manifestation of *leela* is in one great succession of great men and religious teachers, the apostolic succession of one world-religion. The succession of scriptures orms one divine gospel. The succession of faiths and cultures is one and continuous.

Humanity is one and heir to all ages and the church is one and universal. The revelation of this harmony is the Navabidhan.

It is not mere intellectual perception, nor the mystic vision of a moment. It is a divine injunction, a new dispensation. It is a way of life. It is the way. It is the way that Keshub tried to live and it is the way to which humanity is being continually led.

From the Many to the One.

In this Church Universal no man, however great, stands between man and his Maker. Great men are exemplars, heaven-appointed teachers and friends but not intermediaries. God's *leela* goes on in the humblest heart. His mercy pursues the hardest sinner. No one is forsaken. God's relation with man is direct. The living God is always with us, here and now. He calls each man by his name. He speaks to each man and every man may speak to him.

God speaking to man and guiding him in every emergency in life, nay, in the common affairs of daily life, '*Adesh*' or Commandment as Keshub called it, is a teaching of the Navabidhan at once simple and profound. The same God who is the Logos, the Word, the Creative Power who says "Let there be light!" and there is light, who is the source of high inspiration and wisdom to the greatest and noblest sainted spirits, is also the humblest man's private counsellor and friend. He whispers His mandates in the ear of conscience and the joy of the faithful soul is in surrendering himself entirely to His guidance. When he feels hungry God says "My son, go and eat". When he has to face a trial God says "My son, go and do this for I am with thee". If a homely metaphor may be used heaven and earth are connected and man is at one end of the wire, as we read in one hymn in which the psalmist of the Navabidhan has pressed modern science into the service of his "heavenly muse".

Thus the faithful devoted spirit finds that all life in every detail is in constant holy touch with God, that every little act of life is sacred and sacramental. Bathing is baptismal, eating is eucharistic. Home life is a divine call to service. True asceticism does not require that man should leave the world and retire into a forest, for every man can wear his hairshirt within. Every event of domestic life, the birth of a child, a wedding, a funeral, is transfigured in the light of the Navabidhan.

One of the greatest gifts of the Navabidhan is individual worship of a kind that is of unspeakable sweetness and comfort. All the different ways in which man approaches God, prayer, praise, meditation, become charged with the tenderness and intimacy as of a pure wife in her relation to her lord and husband, as of a child in his relation to his mother.

The mystic use of these symbols is not a new thing. The newness lay in the simplicity and naturalness of their use and the reality that was given to them by the Navabidhan.

The symbol of the Mother God holding her children (note the plural) on her lap is frequently used in the hymns.

III

This survey taken from Mr. L. M. Chatterji's Songs of Tomorrow covers the main points in the development of the Brahmo Samaj movement culminating in the New Faith, the Navabidhan.

Here we will enumerate the items in the order of Divine service as it is in the fellowship *(mandali)*.

(1) HYMN–opening

(2) INVOCATION-*(Udbodhan)*-Invoking God's guidance to inspire the worshipper to conduct the service in the right spirit.

(3) HYMN

(4) ADORATION *(Aradhana)* – Reciting the Sanskrit text *(Satyam Jnanam etc.)* culled from the Upanishads, concentrating on an analytical probing into the mystery of the seven attributes of the Deity. It is an attempt to realise the divine attributes in their relation to the world in general and the worshipper in particular, not in silent meditation but in a series of brief addresses in the second person. They are successively:–

(Sanskrit text)	(Its meaning)
As Life	Immanence
As Consciousness	Omniscience
As That which endeth not	Infinitude
As Peace and Love	Mercifulness
As the One without a second	Oneness
As the All-holy whom sin cannot touch	Holiness
As the Blissful One in whom is immortality	Blissfulness

(5) Meditation *(Dhyan)*

In this interval of silence each worshipper seeks to gather the broken lights of the *Aradhana* attributes into a vision of the One.

(6) CONCERTED Prayer *(samaweta Prarthana)*

Adapted from the illustrious Upanishadic texts (*Asatomam Satgamaya etc.*) and put in a plural form for congregational worhip. To be recited all standing.

(Translated)

From false shows
Lead us unto the Reality;
From darkness

Unto the Light;
From a state of death
Unto Life Immortal
As Thou art the truth
Reveal Thyself to us.
In thy endless mercy
Guard us always
And may there be
Peace, peace, peace.

(7) Hymn

(8) Chanting of the sanskrit *Brahmastotra* (the names of God), or *Matristotra* (names of God as the Divine Mother.) (optional)

(9) READINGS selected from the Anthology of world scriptures *(Sloka Samgratha)*

(10) MINISTER'S DISCOURSE

(11) Concluding Prayer and BENEDICTION

IV

Keshub's remarkable discourse on the Order of Divine Service *(Brahmopasana)* towards the end of his earthly career, a masterpiece of exposition, is given in its English rendering.

Worship *(Upasana)*

In worship first of all comes the carpet on which to sit. On a clean place choose such a seat as will not be an obstruction to worship but will be of help in the elevation of the mind. The posture in sitting should be according to some fixed rule. The mind composed, the body steady in an easy posture, hands and feet in their proper position will be helpful to worship.

Invocation *(Udbodhana)*

God is all encompassing, but you have to think of yourself as facing Him with the mind intent on His presence. This is what is meant by preparing oneself for invocation. This is the beginning of worship,–its preface and introduction.

Adoration *(Aradhana)*

After invocation comes adoration. Adoration is the very life–blood of worship. What is the chief means of Worship? Words,- they are necessary to evoke thought and belong to the supersensual order. What are words? – that by which the difficult problems of religion are solved. As you utter them the heart is purified, evoking God - consciousness and the knowledge of God.

The True *(Satyam)*

The first word is Truth,–the true and living God. Let your thought brood over the words you utter. He Whom you address is before you. Unlike the idolator you have no external objects to engage your attention, yet God should appear to you as an objective reality. Out of the empty void you have to evoke the vision of the invisible Spirit God, through faith you have to appropriate Him to yourself, and giving up all earthly support or intermediary worship the formless spirit in all earnestness.

The Omniscient *(Jnanam)*

As you see Him before you another word *(mantra)* will come up. It is the attribute *Jnanam,* God as the Knower, Knowledge, Intelligence. Commune with Him in terms of Upanishadic text *(Satyam Jnanam Anantam)* The True, The Omniscient and the Infinite,– the quintessence of all scripture lore. Each attribute, each word is suggestive of some aspect of the Divine through which God becomes manifest to the worshipper. Proceeding from the mouth of the man the word *(Satyam)*, The True, speeds like an arrow, penetrates the heart of God bringing forth the instant response "I AM". Hearing it the worshipper knows that He is real, the true and living God. And so with the utterance of *Jnanam (The Omniscient)* speeding like an arrow, God is revealed as the Knower, the light that lighteth up the whole world, the Supreme consciousness over against inert matter.

The Infinite and Eternal *(Anantam)*

Next comes *Anantam*. The uttered word as it speeds its way like an arrow into the Eternal obliterates all barriers revealing the abyss of Reality, of endlessness, having neither beginning nor end. Even as the river Ganges in its flow seaward loses its separateness by being merged in the ocean, this attribute transforms the two attributes of Truth and Knowledge into eternal truth and eternal knowledge, thus putting all things beyond the pale of human understanding. Here all the scriptures of the world acknowledge defeat and cry halt before this attribute of Endlessness which obliterates all distinctions leaving only the two, God and man, as bare existence merging into each other. Thus following the teaching of the Upanishads we drift into pantheism, absolute monism *(advaitavada)*.

The Good *(Shivam)*

The devotee frightened at this turn looks within himself, and passing beyond the Upanishads comes to the Puranas with its teaching of love and devotion *(prembhakti)*. The loving dealings of the Lord of mercies meet the eye of the devotee. Brooding over it he wakes to self–consciousness. He utters the word Love, which like an arrow strikes the heart of the Eternal, and the God reveals Himself to the worshipper. This self–disclosure of God leads to the recognition of the manifold relationship to man, – as Father, Mother, Preceptor, Friend. It brings peace, happiness and entrancement, and the Lord of Love becomes the idol of the devotee. There is no fear of lapsing into idolatry while engaged in the adoration of the Infinite and the Eternal *(Anantam)*. But the adoration of the attribute of love brings in the risk of idolizing and idolatry. Along the pathway of bhakti countless gods and goddesses, deified men and women have come into being. No sooner the devotee discovers this than he utters the magic word "One-without-a-second".

The One-without-a-second

(Ekamevadwitiyam)

The uttering of this word, the advent of this attribute blocks the road to idolatry for ever. The Supreme Creator is one, and the Lord of Love also is seen as Unity in Duality. If this attribute of 'oneness'had come immediately after the arribute of 'Endlessness' pantheism would have resulted, but coming after the attribute of love it blocks the way on one side to pantheism, and on the other to idolatry. Clarified and purified the vision of God rises to an exalted height.

The Holy One (*Shuddham*)

Now comes that numinous attribute which transcends the world, and in which all the other attributes mysteriously blend together. Utter the world "Holy", and like an arrow it speeds its way far far away into the free region above the earth, and passes into the heaven of fearlessness (*Vaikuntha*).

The God of Peace and Bliss
(*Shanti, Anandam*)

Then the last arrow of peace and joy is hurled and the blended attributes find their consummation and fullest expression here. The devotee is immersed in joy. Behind, before, above, below immersed in this ocean of bliss the devotee's adoration ends, and merges into meditation (*Dhyana*).

Meditation (*Dhyana*)

Now is the time to retire within the sanctuary of silence. As you see the various parts of a house one by one and then see the building as a whole, as you see the diverse qualities of a man one by one, and then look at the person as a whole, as you look at the leaves and branches of a tree one by one and then look at the tree as a whole, as treating the symptoms of a disease one by one you come to the root cause of the ailment, transfixing the attributes one by one in Adoration you come to Meditation. Now it the time for seeing all the attributes united as one, to pass from the many members of the body to the personality as a whole, and to realise the beauty of the Divine as Mother. Meditation is the gathering together. the Divine in one mystic syllabary, it is the gathering together of all the attributes in a single person. It is fulfilment. It does not say who the Mother is, it simply says 'Mother'. The subject of Adoration is variously the One, the True, the Eternal, the Merciful, the Holy and the Blissful, the subject of Meditation is the person Who embodies all these attributes. You see Him in instant vision and are captivated, rendered speechless. Hence Meditation means entering into silence. Even as the black bumble-bee goes on humming till it finds the honey and becomes quiet so the worshipper vocal in adoration becomes silent as he sips the honey from the sweet God of Bliss in silent communion. Peace and joy fills his soul.

Prayer (*Prarthana*)

Now comes the call to break your silence and enter into the third kingdom, – the vocal world of Prayer. Here is your beloved God, your Divine Friend waiting on you to ask of Him any boon you like. There could not have been any prayer before Meditation when God in His fulness was not seen. To see God is to be led to see your ideal self, and this ideal compels you to pray, to ask for divine aid in advancing towards the ideal. The soul seeing the Perfect God prays for perfection, so that no sin may come to separate the soul from God or oppose His Will. Prayer is not a speechmaking affair, however, correct and fluent. It is the deep need of the hungry soul pouring itself out in expression which brings a deeper self-realisation, a fuller measure of peacefulness, a sense of being filled, and a responsive *Amen* from the Divine.

Genuine, heartfelt prayer is like eating, like being fed. While taking food the body is nourished and invigorated. So is prayer bringing a ready response from God,—a response clear and authoritative, fulfilling us. Invocation, Adoration, Meditation, Prayer interspersed with hymn-singing and ending with Benediction,—such is the new worship of the New Faith.

IV

A specimen of Divine Service prepared by Keshub in the early period of congregational worship is reproduced here. Later developments brought in some changes which may be seen by comparing it with the order described above.

FORM OF DIVINE SERVICE IN THE BRAHMO SAMAJ

[*The service begins with a hymn*]

INVOCATION

[*By the Minister*]

The great, holy and merciful spirit of God is around us, filling all this space, and our hearts within us. We have met here to worship, and adore Him. Let us with tranquil hearts, humble, and earnest minds, approach Him and meditate on His glory. Let us sing His praise with gratitude and love and offer Him the tribute of our united prayers. Let us realize His awful presence, behold Him face to face with the eye of faith, and ask deliverance from sin and sorrow. May the merciful God prepare our hearts for His holy service, and respond to our humble prayer.

[*Another hymn is here sung*]

ADORATION

[*Chanted together*]

Satyam Jnanam Anantam
Brahma Anandarupam Yadbibhati
Shantam Shivamadwaitam Shudhamapapabiddham,

[*Translation*]

As the True, the Intelligent, the Infinite, and the Blissful He manifests Himself. He is the Peaceful and Merciful God. He is One without a second. He is Holy and Sinless.

[*By the Minister*]

Truth:–Thou art the true and living God. Thou art the source and support of all things. The whole universe is in thee, and unto thy glory. From thee all life springs, every living object is preserved in thy power. Without thee who can move, or act, or live? Thine awful and living presence pervades all. Apart from thee all else is dead, and spiritless, vain and false. Thou, O

God, art the life of our lives, thou alone art real and abiding.

Wisdom:–Thou art the Supreme Intelligence; formless, and unseen, yet manifest in thy wisdom. All creation proclaims. the greatness of thy designs, and the wonders of thy law. Before the ever-watching witness of thine ommniscient eye, all things lie revealed to their depths, and the secrets of our hearts are fully known. Thou, O Lord, dost behold all our sins and sorrows. In the light of thy presence we can hide nothing. Thou art the all–seeing witness, the ommiscient Indweller of our hearts.

Infinity:–Thou art the Eternal, Infinite God Space cannot bound thee, time cannot measure thy beginning or end. The heights and the depths of thy nature who can fathom? This vast universe surrounds thy exalted throne, and the praise and adoration of all worlds rise before thee. Thou dost transcend all being, all speech, and all thought.

Thou art great, glorious, and incomprehensible, all–pervading, and perfect.

Blissfulness:–Thou art the source of all joy and peace; the heart rejoices, and is sweetened in thy presence. Thou give st gladness to the poor, and comfort to the bereaved. The sick and the weak receive much rest in thy thougt; and the dying receive their last hope from thee. In the very utterance of thy blessed name, O thou bright and beautiful God, there is joy and peace ineffable. We seek to behold thee, and bear thy Spirit within us because thou art ever – blessed, and the ever–living fountain of delight.

Mercy:–Thou art good and merciful. A father's affection and a mother's love are in thee—infinitely more than a father or a mother can feel, thou feelest for us. All earthly and spiritual good flows from thee; with what tender care dost thou feed and tend all men! Even those who acknowledge thee not, and offend thee every day, enjoy thy goodness. The sinful and the vile thou dost not desert. Thou art the loving and forgiving God, thou art the Father of infinite mercy.

Unity:–Thou art One without a second. Alone didst thou create, alone dost thou sustain, and govern all. Without thee there is no one else that can help, and lead, and save our souls. None can be compared to thee. None can stand as equal, or as second in thy presence. Uncounted beings and souls adore thee, and thou alone receivest their praise and worship. Thou art one King over all, one Lord, one Saviour, one help and hope in this life and in the next.

Holiness:–Thou art holy; thy nature is immaculate, not a single sin can touch thee. Thou art the source and the standard of righteousness; whatever thou willest is pure. In the hallowed glory of thy purity, the gloom of the sinful heart is dispelled, in thy very thought the mind becomes pure O thou King of righteousness, thou judgest and dost

> punish the guilty; the wicked are humbled in thy unflinching rule. Thou art the just and holy God, the Guide, and Saviour of the penitent soul.

We glorify thee, we adore thee, we praise thy name, and humbly resign ourselves unto thee. O God, thou art the Guardian of the faithful, the Friend of the poor, the Father of all families, and the Saviour of all sinners, —we humbly bow down to thee

SILENT COMMUNION

[*By the Minister*]

Let us now for a few moments meditate, in the silence and secrecy of our hearts, on that awful Being to whom we have offerd our adoration. As the Soul of our souls, as the Life of our lives, He dwells in this tabernacle of flesh, and will abide with us through all ages. Let us abstract our attention from all outward and sensible objects, draw our vision within ourselves, and there penetrating into the darkness and solitude of the inner world, view the depth of the Divine nature seated within the profoundest places of our reverence and faith. And thus may we be made worthy of His eternal communion.

[*Silent communion for some minutes*]

UNITED PRAYER

[*Chanted together standing*]

Lead us O God! from untruth to truth, from darkness to light, from death to immortality. O thou Father of truth, reveal thyself before us. Thou art merciful, do thou protect us always in thy unbounded goodness.

Shanti! Shanti! Shanti!
Peace! Peace! Peace!

PRAYER FOR UNIVERSAL SALVATION

[*By the Minister alone standing*]

O great Lord of the universe! We humbly stand before thy exalted throne, and pray for the well-being of the whole world. As thou hast offered unto us thy blessed religion from which every day we acquire truth, joy, and righteousness, so do thou spread its shelter over all nations. In the heart of every man and woman, in every household, and in every land may thy holy temple be upreared, may thy light blaze forth, and thy greatness be glorified for ever. Do thou, O Saviour, deliver all mankind from every manner of error, superstition, impurity, and false religion, and diffuse everywhere the peace and truth of thy Theism. Extend thy grace upon our dear and near ones, upon our households, and country; upon friends, and foreigners; upon those who do and do not favour us, and upon all the souls that dwell in this world and in the next. O Lord, bind all men and women in the everlasting and holy bonds of true brotherhood; teach them to live as one family; and may thus thy kingdom of heavenly love and peace be established.

Brahma Kripai Kevalam

God's grace only availeth!

[*A hymn is here sung, followed by a recitation of texts from Hindu and other Scriptures. The Minister then delivers a sermon, and ends it with an appropriate prayer*]

BENEDICTION

[*By the Minister*]

May the merciful God, who, present now in spirit, hath heard and accepted our worship, bless us, and grant our prayer of this day! May He forever preserve the worshippers of this Mandir in His holy religion, and send peace and purity into our hearts. Merciful God, give us the shelter of thy love. We all, brothers and sisters, with united hearts, in love and in faith, humbly bend ourselves before thy blessed feet.

[*The service concludes here with a hymn*]

FAMILY SERVICE

INVOCATION

[*Hymn*]

Our Heavenly Father presides over this household. The thrilling and august presence of His Spirit pervades our domestic sanctuary. Let us as members of His household, surround His holy throne, glorify Him, worship Him, and offer unto Him our heartfelt prayer.

[*Hymn*]

ADORATION

O Thou living God, the whole universe standeth and moveth in the awful truth and power of thy being. Our bodies and our souls live in thee alone. As the life of our lives, thou art present with us, and within; what sins and sorrows can we hide from thy allsearching gaze? O thou Eternal Witness of all things, before the majesty of thy infinite nature and attributes all creation stands awe-struck; nothing can measure thee, neither speech, nor thought, neither space, nor time! Yet sweet, and tranquil is thy presence, which soothes the troubled mind, and gives rest to the weary. Our hearts are radiant with joy to approach thee. Because thou art our living, and merciful Parent, and dost delight to bless us and make us happy. Thou feedest even the ungrateful, and the wicked thou dost not desert; who is like unto thee, O Lord? In mercy, in goodness, in power thou standest Alone, and without a second. All worlds proclaim the glory of thy name, and thine only. We adore thy holiness, most righteous God, we tremble before the unapproachable sanctity of thy glorious spirit. O thou Saviour of sinners, the Friend of the poor, we crave thy protection, we depend upon thee, and bend low to the dust before thee

MEDITATION

Let us now in silence seek God within our hearts. He dwelleth and shall ever abide there Alone and in silence. His spirit filleth our spirit. Let us gaze at Him with the suppliant's attitude, till He manifests Himself, and vouchsafes us His silent communion within the soul.

UNITED PRAYER

[*Chanted together*]

Lead us, O Lord, from untruth to truth from darkness to light, and from death to immortality. God of Truth, manifest thyself before us, and protect us always in thy unbounded mercy.

[*Hymn*]

FAMILY PRAYER

Our merciful Father, we assemble in family worship before thy sacred altar, and take thy great name in all humility. Enable us to behold thee, and to offer thee our love and gratitude, so that our hearts may be purified. O God, we are thy children, thy sons and daughters, thy servants all. Give unto us thy shelter, and make our family a holy and peaceful household. May we always love and honour thee as our Father, and regard and help each other according to the tenderness of our relations. Father, deliver us from anger, malice, selfishness, and love of the world, and teach us to devote our entire life to the obedience of thy holy will. May we as thy faithful children, find thee always in our midst, and enjoy the blessed tranquility of thy beloved household.

BENEDICTION

The God of truth and mercy whose Spirit doth always and everywhere overshadow us, has been present at our worship. May He vouchsafe unto us His grace, and His blessing for the day.

Most holy and loving Father, accept the humble tribute of our praise and prayer. Enable us to receive thy blessing in the proper spirit, and suffer us in meek dependence and trust, to resign ourselves unto thee entirely. Good and holy God we humbly bow before thee. Amen.

BOOK II

DHYAN

The next item in the Order of Service after Adoration is Silent Meditation or Dhyan.

After Meditation comes Prayer, – Group Prayer. All these together form one continuous whole, and the transition though not abrupt but gradual, is yet of a revolutionary character. They are all communion in operation but Keshub specifically calls Meditation as *Yoga* or the communion of integration. He often calls Dhyan as *Dhyan–Yoga* hyphenated. Dhyan or Meditation begins with the focussing of the mind or concentration. This is preparatory to yoga proper. It is communion unspoken but not wordless, silent but eloquent leading to the subjective experience of the inexpressible.

Keshub says, Communion or *Upasana* is a pilgrimage and *Dhyana* is the gateway to the Holy of Holies.

In Dhyan, then, we have first withdrawal from the outer world of phenomena, then plunging into the inner world of communion.

What a contrast, for crossing the threshold means not only plunging into the realm of *silence* but also into the abysm of *darkness*. Silence and darkness the two together becomes to the pilgrim as forbidding and oppressive as being enclosed in a Compression Chamber. No wonder the pilgrim feels like a God-forsaken exile. But Keshub says, the darkness is, in reality, "the God of the veiled face". Soon, as if by magic, the darkness becomes effulgent light and the silence articulate. The vast deep palpates, a tremor passes through the heaving whole. It becomes vocal, and a voice is heard reverberating "I AM". The spell is broken and the pilgrim his voice, vibrant with emotion, cries out "Thou Art! Verily Thou Art". With his inner eye opened, the pilgrim sees the whole operation as a revolving panorama. From the God of the veiled face and the perception of a dimly felt, diffuse consciousness of an "Eternal Reality" to the Presence with its climax in the person with manifold attributes. "A mere presence is soon transformed into a person all whose attributes, so far as they are visible to human ken, are plainly and clearly perceived. Here is Intelligence, seen by the eye of reason, there Love which the eye of love apprehends, here Holiness, revealed to the eye of conscience, and there in the centre will–force or personality, in which all these attributes inhere. He is, indeed, a graceful Person, a sweet moral Being, a joyous Spirit".

"Father and Mother, Friend and Guide, Teacher and Saviour, Comforter and Gladdener, are all combined in this one Person, and if there is any such thing as spiritual smile, the sweetest and the loveliest smile plays on the lips of this supremely beautiful Person. He is moral beauty in perfection".

Thus confronted with God vision, with the Deity possessed of all attributes, and his sense of duality clearly perceived, the pilgrim passes on to prayer, praying for all together.

READINGS

Reading or Scripture reading is a necessary adjunct of all forms of worship. In the Brahmo Samaj history it has gone on developing with the growth of the spiritual hunger and the pressing need of the body of young believers. To keep up the continuity of group or national connections with the history of the past, is a spiritual necessity.

In the Brahmo Samaj of Ram Mohan Roy Vedic texts were recited by an ultra-orthodox Brahmin priest, from an enclosure where the holy books were kept. In the next period Debendranath Tagore and some others read from a book where texts mainly from the Upanishads were culled. But in Keshub and his associates the continuity with the past became global, co-extensive with all nations and traditions, with all history. And so as early as 1866 a book of scripture readings, a compilation of Theistic Texts of sixty four pages, culled from world religions, like Zoroastrianism, Hinduism, Jewish, Christian and Islamic sources was published. This has now, in its eighth edition, grown into a splendid volume of four hundred and sixty eight pages, a veritable anthology of world scriptures with Bengali, Hindi and English versions. Published ninety years after, it has Hindu, Buddhist, Jain, Sikh, Jewish, Christian, Mohomedian, Zoroastrianism and Chinese sources. It is an invariable accompaniment of spiritual and devotional life.

MUSIC AND HYMNS

"Music and ministrelsy is the sister of piety and spirituality".

"Song and Music will sound the death knell of the Demon which undermines the spirit of Bharat. Therefore sing the praises of the Supreme Spirit with the accompaniment of the seven notes".

In these stirring words Keshub exhorted the singing apostle Troyluckyo Nath to carry on his devotional ministrations so that men and women and children will, like the flute, playing of Brindaban, be made captive to the maddening spirit of the Bhakti of Navavidhan.

Why did Keshub lay so much emphasis on the place of hymns and singing in the life of the individual and the group? Because he knew that in a congregation hymn singing is the one item in which every one joined, making community consciousness a concrete and dynamic reality. If *Dhyan* is a focussing in terms of contemplative consciousness, singing *bhajans* demands a focussing of emotional energy.

Speaking at the Berlin "Free Religious Congress" in 1910 Rev. Promotholal made the prophetic announcement – "In our hymns a Bible."

Principal Lalit Mohan Chatterji in his epoch-making booklet "Songs of To-morrow" writes,–"In the melodious hymns of the Navavidhan, its religious conceptions are presented in their emotional transfiguration, i. e. poetically. Whether Poetry or Philosophy is the higher interpreter of truth, I shall not here discuss. But in the case of religious experience, at least, Poetry is the better exponent, perhaps with Philosopy to supply the commentary." And the great Poet Ravindra Nath who allowed himself to be painted in a portrait as a Baul singer said,–"I believe, of all my writings, my hymns will survive and have an abiding effect on the worshipping believers".

Our own conviction on this point corroborates the testimonies of these august witnesses; Dr. Reuben, a Jew, steeped in the devotional lore of the Psalmists of his Israel, when he joined the Navabidhan community, took up hymns and singing as his dynamic technique for instilling into young hearts the message of the New Gospel of the Navabidhan. He culled hymns from every available source and enriched the already growing treasury of the Bengali Brahma Sangeet with Hindi translations of old and new hymns. He did not, like the proverbial frog in the well, rest content with his known and repeatedly sung old hymns but sallied forth into the as-yet-unknown and unsung treasury of devotional inspirations for the enrichment of his Bhakti. For he knew that the spiritual life has a thousand facets and nuances of feeling which should be requisitioned for the emotional integration of the ever-growing needs of the new generation with its global consciousness. Otherwise the spirit becomes static, stagnant and sterile.

A very dear Sindhi friend of mine when learning Bengali took up the Bengali Brahma Sangeet and read it like a story book from beginning to end. What an illuminating procedure!

To sum up, our hymns constitute our arsenal and armoury, our repertory and dispensary, which if we will we can utilise as *Mantras* or magic formulary in age or sickness, in prosperity or adversity, in defeat or triumph. They are the quintessence of our culture and achievement, of the God-given grace of humility and interdependence, cast into poetic form of beauty as well as utility. They serve as wings when we would soar in the heavens, as propellers when we would drift with the current or plunge into the deeps as in *Dhyan* for probing into the hidden mystries of the spirit.

We will reproduce here a few hymns of a typical nature, all taken from the "Songs of To-morrow".

REPRESENTATIVE HYMNS

In Forest Solitudes – Nature

In forest solitudes sweet nature worships Thee!
The smiling creepers hold out garlands,
And the winds waft their incense around!
The rivulet flows far in glad ripples
Because it has washed Thy feet!
The trees humbly make fruit–offerings.
From the recesses sound auspicious notes.
Sweet–throated cuckoos sing,
And the black bees dance round and round.
And in the day and in the night
The sun and the moon are lit as beauteous lamps.

GOD

Glory to the All holy, The Most High, the Eternal!
To thee, in whom all divine attributes meet,
Who art all scriptures, all faiths,

All strength, all action, all goodness—
Glory! Glory!
From age to age Thou comest down
To dwell in the hearts of Thy chosen ones
To proclaim new Law and new Gospel.
Glory! Glory!
Thou art the Law,
The Preceptor and the Precept,
The Beginning and the End,
Love, Holiness and Perfection.
Glory! Glory!
Thou art unborn, Eternal,
Unrelated, the Saviour of the World;
Mother, Father, Friend;
The Joy of Heaven and its Peace!
Glory! Glory!
Thou art the Bond and the Release
The Giver of all gifts.
Unto Thy Holy Name that turns Earth to Heaven.
Glory! Glory!

A Call From Heaven; Communion

Behold how spirit wires

Connect the heart with heaven,
And messages come and go over them!
When they are happily joined
And love's current flows,
Heavenly truths are conveyed.
How far asunder
Are Heaven and Earth:
Yet in a moment they meet and become one?
Hush, restless one,
Turn the ear of conscience
To Heaven, whence the messages come.
Canst Thou hear
The still small voice of God
Calling thee again and again to listen ?

The Awakening Of India – Nation

India lay dead as the graveyard
But she has waked up for Thou hast come
O Arbiter of her Destiny !
Quicken her to life, speak to her of hope,
Saviour, Dispeller of all fears !
Bring the clear vision of the Rishis,

Their moral radiance!
Make each home Thy holy dwelling-place
And fill all throats with Thy name!
Envy and hatred shall end,
All tears shall be dried.
The Present shall meet the Past in Glory
To sing Thy praise!
Out of India divided Thou hast willed,
To raise the United India of the Navabidhan!
So hast Thou called all her children,
So hast Thou taught the new worship
That is laid in the midst of Action,
And young and old shall work together!
So art Thou secretly building Thy sanctuary
In hearts unknown where work and worship
shall be harmonised!
Launch the boat in God's name!
For lo, the shrunken waters are alive with
the tide,
No more looking back,
Nor musing with the hand on the helm;
In God's name spread the sail and fear not!

Let the boat go o'er the wild waters
On to the illimitable sea!

The Hymn of Salutation

I

Salutation! Salutation!
O Holy Lord,
Creator and Preserver,
Giver of all good!
To Thy feet we bow our heads,
And bend in worship!

II

In Thy sainted sons,
In Thy chosen spirits,
In Jesus and Moses,
In John and Gouranga,
In Shakya and Janaka,
We behold Thy glory,
Mirrored in their life and character;
And bend in worship!

Their moral radiance!
Make each home Thy holy dwelling-place
And fill all throats with Thy name!
Envy and hatred shall end,
All tears shall be dried.
The Present shall meet the Past in Glory
To sing Thy praise!
Out of India divided Thou hast willed,
To raise the United India of the Navabidhan!
So hast Thou called all her children,
So hast Thou taught the new worship
That is laid in the midst of Action,
And young and old shall work together!
So art Thou secretly building Thy sanctuary
In hearts unknown where work and worship
shall be harmonised!
Launch the boat in God's name!
For lo, the shrunken waters are alive with
the tide,
No more looking back,
Nor musing with the hand on the helm;
In God's name spread the sail and fear not!

In them we behold Thee
The source of all;
And bend in worship!

VI

All dispensations in all ages,
The law of the four-fold path—
Jnan and Karma,
Yoga and Bhakti—
The revelations of all scriptures,
Old dispensations and the New
To us are sacred;
For in them we behold Thee,
The One without a second
And bend in worship!

The New Age of Navavidhan

God again unmakes to remake the World;
Hark His living breath is out!
The worlds stand awe-struck and trembling!
But the saints dance and sing the praise
As they hold up banners of victory!

III

All the great ones
In Keshub are harmonised;
In his life,
In the realised harmony
For in them we behold Thee,
And bend in worship!

IV

Spread out in all things,
In all matter,
In all life,
In plants and creepers,
We behold Thee,
And bend in worship!

V

The great world of men
Makes Thy household;
Women and boys,
Friends and foes,
We salute all;

In them we behold Thee
The source of all;
And bend in worship!

VI

All dispensations in all ages,
The law of the four-fold path—
Jnan and Karma,
Yoga and Bhakti—
The revelations of all scriptures,
Old dispensations and the New
To us are sacred;
For in them we behold Thee,
The One without a second
And bend in worship!

The New Age of Navavidhan

God again unmakes to remake the World;
Hark His living breath is out!
The worlds stand awe-struck and trembling!
But the saints dance and sing the praise
As they hold up banners of victory!

For God has come, as of old, attended by His saints,
To churn the waters of human fate;
And a new heaven and earth will emerge!
Rejoice for the Kingdom of Heaven is at hand.
And all fears are fled!
Out of the churning will rise the nectar
To bring the dead to life!
Praise the mercy of the Lord,
For the age is even at its turn.
Praise the mercy of the Lord.
For the wonders of a New Dispensation
Are of His doing, not man's!
Behold with eyes closed in *Dhyan*
How in each home and community,
With the revolution of the time cycle,
Comes sweeping transformations.
And the living God, present everywhere
Bringing about mass contacts
And emotional integrations.
How the sundered faiths are woven
Into one saving gospel.

We are heirs of all the ages
For our need there came
Men of action and men of wisdom ;
Mystic dreamers and holy saints
And now again they draw near.
Were not Gour Isha
Janak Nanak Shakya Musa
Alien and apart so long ?
See, they come in a body
Hugging us to their hearts,
And crying " Brother, falter not ".
See how the teachings of the scriptures
And the fourfold paths, all merge
In the blazing glory of the Godhead
Which fuses all hearts as in a furnace
Making all men and women
Members of one mystical body.

— Hymn on Dhyan, T. N. Sanyal, 1893

REPRESENTATIVE PRAYERS

(a)

It is because I believe in prayer that my life is what it is, that I can make out how deplorable is the spiritual state of my friends. Self-deception in the matter of prayer should be driven out from our community. He is a deceiver who having prayed waits not for an answer. He whose inner state and outer expressions do not tally, who talks overmuch, who does not keep his mind collected during prayer is a deceiver. The prayerful state of the soul is very difficult to attain. He who allows himself to drift with the flow of words is a deceiver, a hypocrite. He who in the afternoon forgets what he had said in his prayer in the morning, he who cannot recall, when questioned on Tuesday, what he had prayed for on the previous Sunday, is a deceiver. He who prays for wealth or honour or for wordly good, whose prayer is ninety-eight per cent for spiritual gain and two per cent for wordly gain or ninetynine parts for the former and one part for the latter, is a deceiver in the matter of prayer. I have learnt from experience that he who in the course of his prayers begs even for a pie for wordly ends, his whole prayer will be unavailing. Therefore, keep your prayers pure and unadulterated and in the end you will inherit the whole earth, yea, this world as well as the world to come.

As by the simple process of adding up one, two, three and four you may arrive at the total correctly, so the laws of prayer can be proved to be as infallibly true as the rules of arithmetic. I can prove that by prayer I have got what I did not have, and that I did not occupy the place that I do now. Hence, it is that I tell my friends over and over again that the most favourable time and state for prayer is when a person is in distress on account of some illness in the family, for some calamity or some pecuniary troubles. In times of adversity prayer wells up spontaneously and unceasingly. If a man in his hour of distress can ask God with a smiling face–"Lord, I have nothing to complain, teach me asceticism in the midst of these circumstances", then, no sooner has he prayed then he attains blessedness here and hereafter. The petitioner shall seek only spiritual good, but all things else shall be given to him. In times of domestic dissensions, or disputes over doctrines God's children should resort only to prayer. And as soon as they return after saying their prayers they will find peace and harmony established. Hence, I ask my friends to have recourse to prayers only. But they do it not and so they suffer.

I have now narrated to you the first lesson of my life. Knowing what a precious treasure prayer is, I offer it my loving homage. May all mankind knowing prayer dearer than wife and children, the repository of spiritual wisdom and recognising it as the essential thing in life and religion, love and honour it.

— From Keshub's "Jẹevan Veda" 1882

THE TWO PROCESSES

(b)

Thou Friend of the lowly, Thou Perfect God, even as we in our earlier, immature stage split up religion into exclusive cultures by our one-sided attitude, the whole world has all along committed the same blunder. The various denominations took to the culture of some particular aspects of many-sided religion, hence there is so much disharmony in the world. When we were within the fold of Hindu orthodoxy, when we were immersed in dark unbelief, we, too; were taken up with one-sided ideals. Now we are convinced that having assimilated each and all of the diverse complementary ideals, we have to attain harmony,–perfection. From the time that the light of the New Dispensation first dawned upon my mind I have always had the fear lest in accepting Jesus I send away Chaitanya, the beloved of my heart: lest in attaching myself to Justice I sacrifice *Bhakti*; lest by enthroning one brother in my heart I do away with another: lest by making a present of golden ornaments to one sister I drive away another sister. I can no longer do any such thing. If I honour Jesus ignoring all others, I feel miserable when I look within, and notice that Jesus, too, is grieved: for I have lavished such extravagant honours upon Jesus as to banish all his brethren from my heart.

Thou God of all perfection, in Thy Kingdom love is all embracing. Thy true children long to live in love and amity each putting an arm round the other's shoulders. Thy love dances hand in hand with Thy Justice. All Thy attributes are harmonised in Thee. Like various shades merging into one another, I have seen seven colours (attributes) blend into one. I have seen how marvellous is the beauty of the New Dispensation. Bless me that I may behold Thee in Thy perfect form, behold Thee with Thy vast world-family, behold beauty in its perfection. Then only will my laments cease. How lamentable, indeed, is the conduct of people on all sides. Some are engrossed in their sins, others pursue the phantom of pleasure. Some sit at home idolizing their Jesus, others go mad over their Chaitanya. Some take to the active side of their personality, and sacrifice all other aspects for it: others take up conscience as their only ideal and turn away from other essentials of their character. It breaks my heart to have to see such disharmonies, such one sided developments and loyalties. O God, grant that henceforth wheresoever I turn my eyes I may meet only the undivided whole. May all our love and purity well up at the sight of the Undivided Spirit. May we gladden our minds and souls by the hallowed vision of all the saints and prophets as members of one body. To meet only two or three members of this body brings no rest or peace to my soul. Now that, at this maturer stage, Thou hast vouchsafed to us the New Dispensation, we wish we could become as perfect even as it is perfect, for those who believe in the New Dispensation long for perfection. We no longer wish to see Thee divided, nor accept Thee as such. Children of the Perfect, the Undivided, shall we accept Thee split up into intellectual abstractions? Come Thou perfect God my heart will be Thy throne. If Thou hast to come, come, I beseech Thee, as perfect power, perfect wisdom, perfect love and perfect holiness. O God, do not keep me waiting longer. With extended arms I await to embrace Thee in Thy undivided form, *(Akhanda Sachchidananda)*, Him Who is Truth, Wisdom and Joy. We get that which we long for. He who seeks the divided spirit finds it ; he who seeks perfection seeks the Divine Mother in the fulness of Her perfections. I pray for all mankind, that there be no more a one-sided religious ideal on earth. May all religions harmonize into one religion,

O, when shall we embrace the New Dispensation with our whole heart? May all the attributes of God shine in our hearts with the splendour of myriad suns, and may we be overwhelmed by it. May we lose ourselves in the Infinite. No more shall we sit wailing on the banks of the Ganges (as is done during mourning time) over the life-less form of the dismembered Mother. Chanting the name of the Perfect God we shall attain perfection. I see no hope of salvation without the attainment of perfection. When I am fascinated by Thy beauty, Thou sayest to me, "Child, why art thou not moved by my goodness ? "When I meditate on Thy goodness alone, Thou sayest, Does it not seem strange that the child should have an eye only. for the Mother's goodness and not for Her beauty ?" When I admire Thy ornaments Thou sayest, "Is not my dress exquisite? If, again. I admire Thy dress, Thou sayest, "Why undervalue my ornaments ?" When I say, 'Dear Mother, how wonderful is Thy attribute of Justice?'Thou dost at once reveal Thy Infinite Love saying 'Is my love any less ?' When I extol conscience, Thou sayest 'Is *bhakti* in any way inferior to conscience ?' O Merciful Mother, Thou hast always reproved me and put me to shame. As often as I have approached Thee, never have I succeeded in securing Thy approbation. Tell me, Mother, what am I to do ? One-sided culture does not satisfy my heart. Show me the way to attain perfection. Let them also who are so long content with one-sidedness, wake up all and bewail their lot like us. Direct us all to the supreme heaven of certitude *(Vaikuntha)*, of fearlessness. Bless us that we may remove all our wants and shortcomings by embracing the religion of perfection, and be filled with the joy of perfect holiness.

— From Keshub's "Jeevan Veda" 1882.

(c)

THE SPEAKING GOD

August 19-1883

My God, the revolting infidelity and blasphemy of the world's prayers I can no longer bear. Crush Thou this growing and spreading evil. I have seen Hindus, Christians, Brahmos and Mahomedans call at Thy sanctuary, day after day, and heard them pray. But what a solemn mockery! They ask, but they wait not for Thine answer. They beg, but they care not to receive. They are more anxious that Thou shalt listen to their set speeches or their extemporaneous lectures than that they shall profit by Thy words. They file their eloquent and well-argued petitions and they go away. They do not kneel as true suppliants, but they make Thee kneel and give Thee their orders for the day, and walk out to attend to their more urgent engagements in the world. They have no patience, no real craving, no earnestness, no humility. When Thou comest to answer them, lo! they are all gone. When Thou pronouncest benediction and offerest grace, the church is empty. All this is deceit, O my God, and horrid mockery. Had Jesus lived he would have turned out these pharisaic speech-makers from Thy court, and taught them how to pray. Holy Spirit, teach us to pray. Help this stiff-necked generation to bow truly and humbly. Unto these proud and impatient people grant patience. Help us to feel that our salvation lies not in what we say unto Thee, but in what Thou sayest unto us; not in asking what is Truth but in receiving Thine answer. We have spoken too long; now let us listen in silence. Thou hast heard us too often; Father, do Thou speak. May all eloquence be Thine; may ours be the eloquence of contrite tears and anxious ears. How unfortunate are they who only talk and talk and cry in the wilderness. How happy are they who bring daily from Thy house of prayer the riches of heaven in abundance! O Thou Light of mine eyes, may those mother-lips open and let the world hear. Hark! Already those smilling lips have begun to speak; now let me hear in silence and in joy.

(d)

THE GOD OF HARMONY

July 8, 1883.

LORD, I would worship Thee and love Thee as Eternal Harmony. I have addressed Thee as Father and Guide, as Saviour and Comforter, and though I have found joy and peace in abundance in approaching Thee in these relations, I have attained only partial sanctification. My character, O my God, has all the imperfections of fragmentary faith incomplete devotion and one-sided piety. Thou art not only perfection, but perfection in all things. Thou art the harmony of all truth and all goodness. If then, Thou art my master and my ideal and my pattern, I must follow Thee, and humbly strive to be as perfect as Thou art perfect. So Jesus, Thy Son, said, and so may it be with us all. Grant that we may not place before us broken human ideals of virtue for imitation; grant that we may not follow this man or that man, this favourite teacher or that loved saint, as our special proclivities dictate or our interests incline; grant that I and my brethren os the New

Church may never be content with half truths and half goodnesses and little bits and patches of the white garment of holiness as the only possible human consummation of godly life; but grant, O Thou Infinite Holiness, that we may learn to desire Thee and realize Thee in all things and ever press onward to that perfect harmony of character which is in Thee. How all truths shine in Thee, how all graces adorn Thy beautiful face. The Jew's justice, the Christian's love, the Hindu's yoga, the Buddhist's nirvana, the Vaishnava's rapture, the Shakta's self-conquest, the ascetic's self-sacrifice, the philanthropist's usefulness, the scientist's wisdom, the householder's economy, the statesman's constitutionalism, all find in Thee their highest perfection and their most charming reconciliation. Thou art Philosopher and Poet and Artist, Thou art Creator, King and Judge, Thou art Father and Son, Mother and Daughter, Husband and Wife, all in one. Thou art truthfulness and mercy, strictness and sweetness, conscience and conciliation, absolute work and absolute rest, noisy civilization and serene all-absorbing communion, man's sternness and woman's tenderness, the child's playfulness and the gravity of age, all united in one harmonious whole. As I look on Thy beautiful harmony, my God, I am fascinated and my heart pants for its attainment. Father of Harmony, graciously hear my humble prayer, and make me a child of harmony at Thy feet. Deliver me from contradictions and littleness, and grant that I may be immersed in the deep sea of Thine eternal harmony.

(e)

ON THE PILGRIMAGE TO PROPHETS

(1) Blessed are they who honour and love the seers and prophets of ancient times.

(2) Blessed are they who believe that though these prophets have departed and are now in heaven, true believers in the world may commune with them in spirit.

(3) Blessed are they who do not ascribe omnipresence or omniscience to these prophets, yet can cultivate their felowship in their own hearts.

THE FOURFOLD NATURE OF MAN

Feb. 4, 1877

(*Translated*)

Man has a fourfold nature, the material, the animal, the human, and the divine. Of the different grades of existence in nature man has both matter and the animal in himself. The material nature has only matter or inertness in it, the animal nature has both inertness and animality in it, and man is compounded of the three, matter, animal and the human. The grandparent of man is matter, and the animal his parent. However much he may have progressed in the path of righteousness he will find that he has always two enemies within himself, the material and the animal. No one knows the whereabouts of these secret foes. The nature of matter is that it moves not unless it is moved by some agency, and it never departs from this original bent. This inert matter forms the basic element in every life. So that however much he may be enthusiastic for a time his zeal subsides, and the inert material nature gains its ascendancy over him. Such is the mechanism of matter that to make it move it has to be kept going without a break, that if some intelligent agent does not keep it going its movements come to a stop. It is the nature of matter to bring man to a state of inactivity, to a standstill.

Coupled with this there is the animal nature in man. Dominated by it man plunges into carnal enjoyments, and he finds no satisfaction till his appetites are gratified. This animal nature is inherent in man, and when it breaks through all the restraints of religion and morality, within and without, it brooks no control. Just as his material nature tries to deprive him of his enthusiasm and his activity and makes him come to a standstill, so his animal nature tries to take him away from the thoughts of God and eternal life, and tempt him to give himself up entirely to the gratification of his passions.

Along with these there is the fourth state, the divine nature which enshrines the temple of God in the heart and soul of man. Here is the abode of God with His divine attributes of love, holiness and peace, and here man seeks to errect the edifice of goodness and righteousness. But such is his composite nature that at every step he is dogged by the other two natures which not only act as a deadweight but is a stumbling block to the growth of his spiritual nature. Thus we find an invasion of the animal nature, right into the heart of the divine nature seeking to demolish the structure of spirituality raised by years of pious exercises. These two course through our blood stream. We cannot rest in peace till we have cast these away. By a resolute exercise of the will we must determine our course. We must never yield to them, but to be always on the alert lest we are tempted by them. "Am I a piece of stone to remain undecided in the midst of temptations? I will never permit myself, body and soul, to drift, even for a moment, to be lukewarm or inactive",—thus says the soul.

There are two kinds of spiritual death, one by succumbing to sloth, inaction, and the other to animal passions. As long as the consuming fire of divinity burns within the soul so long there is life. When the divine fire is extinct you descend to a level far below that of the level of the animal,—the level of inert matter; you are stone dead. and your blood will have congealed within you. Even though saints and devotees dance in ecstacy round about you, you could not respond to it because you have come down to the level of inert matter. Therefore, guard against the least encroachment of the spirit of coldness and inertness, thinking it to be as a huge millstone hung round your neck. Thus will you escape the first kind of spiritual death.

The other kind of death happens when you succumb to the assualts of the passions, lust, anger, greed etc. You say it does no harm to look at beautiful things, hear sweet songs, enjoy delicious repasts, and suchlike innocent pleasures. But in the gratification of the senses, however apparently harmless, lies the seed and the possibility of sin. At first done with good intention, it grows like a ravenous beast. into a devastating passion paving the way to hell. Therefore, restrain your senses as you would an unruly horse. Control the body which is subject to decay and death, in order to give power and authority to the soul. There is no hope of a higher life till you have brought your material and animal natures under perfect control. Nothing short of the invincible fire of divinity can do so. The spirit that is full of this fire can convert lifeless matter into a living substance. Man ceases to think of what he shall eat and drink at its biddings, forgets all the demands of the external world, and finds his rest and joy in God.

These two kinds of spiritual death can be overcome if by the death-defying power of faith,—faith in Divinity, you release yourself from the bondage of the senses, and give the body a living burial. The formless then becomes the sanctuary for the worship of the invisible Supreme Being. This spiritual worship of the Spirit God (*nirakara sadhana*) is the only remedy for the two deadly diseases of human nature You can then offer the unconditional homage and allegiance of a body-freed soul, and attain the fourth state, the state full of the fire of divinity. You then live and move in the kingdom of heaven where the hunger and thirst of the world cannot approach you.

—Keshub Chunder Sen

The Human Soul is Organically Social

January 15, 1872

(*Translated*)

The human soul is organically social. That is, it has a supra-individual, socialitarian, collective pattern. Cut off from all connections the soul cannot live by itself. Just as, on the one hand, the soul cut off from God cannot live by itself, so, on the other hand, cut off from brothers and sisters it cannot find any happiness. God when He made the soul endowed it with a nature and qualities that unless united with brothers and sisters to form one family, it does not find full scope for its development. So the advancement as well as the salvation of every soul is, invariably, a social process. Isolated from society the soul cannot by itself make any progress. In the divine kingdom of love it is impossible to attain salvation in isolation.

God is the very life and breath of the soul, therefore, it is self-evident truth to believe in the persistence of personality in an after-life. To be in God means to have eternal life in Him even after the dissolution of the body,—this intuitive faith is revealed in the depths of our soul. There in that eternal abode death dare not intrude, nor fire burn. Just as we have this vital eternal union with God, so we are bound up with manifold spiritual ties with various types of people on earth. And if we go to God without taking them with us we will have to come away disappointed. No selfish preoccupation with individual salvation will avail us. Only they will be saved who identify themselves with the welfare of others. He whose life is established in the principle that the good of the world is his own good him God safeguards and leads to the abode of peace.

God has come to us as the Lord of Mercies *(Dayamaya)*. Blessed be this name *Dayamaya*. There is magic in reciting this name and singing it in chorus. It takes us out of the prison-house of the ego to share this heavenly treasure with others. it leads us to devote ourselves to relieve the distressed and wipe away the tears of sin. Such is the mystery of Divine mercy that the more we taste of this elixir the more does the spirit of catholicity and love overwhelm us with its sweetness and irresistible power. In this state the soul cannot live without surrendering its all for others. This is the secret of the propagation of the kingdom of heaven on earth.

But for the sharing of this divine name with brothers and sisters there would have been no (Mandir) house of worship, no congregation, no families of believers (Brahmos). Hundreds of brothers and sisters who have taken part in the anniversary celebrations, can they now turn away from one another and refuse to recognise the spirit bond which binds them together in a heavenly fellowship? That would be a denial of love, of the soul whose very nature is to break through our selfish individualism and chimerical heavens, and bring all together in a collective group-life, new and beautiful. Here is to be found the riches of God's all-renouncing catholic love,—the ideal family. This ideal is revealed to us as we sit in worship surrounded by brothers and sisters. He is a true believer (Brahmo) who sees this ideal family, this one family wherever he goes, assured that it is the chosen vessel of God's grace. To see that thousands are with me as fellow-pilgrims to the House of God, and feel the thrill of soul-union with them is to be in heaven. Who wants to leave such an assembly and go into forest retreats with a few hermits in quest of salvaion? But having recognised this larger spiritual family as your ideal home and society see that you accept each and and every one. For, a single dissentient spirit among them would mean the disruption of the whole family. Therefore form one family uniting heart with heart, and soul with soul. Just as you have a living body when the various organs are in their proper place, so you have a beautiful spiritual body when men and women of varying types and temperaments unite in love. Then the Living God becomes the life of the family of believers.

Has not this been our experience during the anniversary celebrations *(utsavas)* which the Lord brings for us? The thrilling spectacle of hundreds of souls singing in unison showed how poor and paltry we are when we drift away from one another. What wonderful achievements crown our efforts when we work inspired by this group-spirit! To be able to infuse life into a body made up of heads, eyes, ears and limbs, all brought together in the assembly *(utsavs)* from various parts of the country is nothing short of a spiritual miracle. How it has converted people, reanimated dead souls, sweetened lonely hearts with love, inspired dull spirits to speak words of fire, and stirred up active enthusiasm. What a marvellous thing is this UTSAV! In the solvent of devotional fervour we all together become as one body, and God becomes its vital breath. Beware, do not revert to your selfish state again. Let your eyes feast upon God-vision, your ears drink in the words of God, and your hearts be infatuated with His love.

We are nearing the season of the anniversary festival when we will adore the beautiful God as the organizer of this spiritual union. Settle your accounts before you take part in it. They only will receive its blessings who wield the weapon of forgiveness in the course of spiritual union. They will become members of the one loving family which the grace of God has raised up. This spiritual union of loving, forgiving souls is the true celebration *(utsav)*. If you have sinned against any brother or sister, shed tears of repentance at the feet of God, and armed with divine forgiveness enter into a sanctified relationship with them. Thus with all discord and antagonism gone all will enter the kingdom of love and peace where the soul's essential sociality will be vindicated.

—*Keshub Chunder Sen*

Four Stations of Spiritual Evolution

October 16, 1881

(Translated)

An itinerant, a pilgrim, erudite and fond of sacred lore, made his round of the four pilgrimages and describes his experiences here. These four pilgrimages are the most venerated and wonderful in the world. Convinced that it wlll not do to sit at home and fall a prey to erroneous doctrines he set out to see with his own eyes and hear with his own ears what the different religions teach, and discover therefrom the most exalted pathway of the spirit. Thus will he satisfy his thirst for knowledge and bhakti, attain purity and peace, and win deliverance.

The first and nearest is the Body-Shrine. Entering he found it the playground of bodily activities. Hands and feet, eyes and ears all restlessly active. Active in the morning, active at noon, active in the afternoon, and active at night. This activity is also of kinds too numerous to count. His customs and usages mark him out as Hindu, the Mahomedan can be recognised by outward signs, and so with the Buddhists and Christians. Each denomination has its distinctive badge by which it can be recognised, and each seeks to attract people by the display of its external, sectarian features. In the body-shrine there is nothing but rites and ceremonies, rules and observances, and the hum and bustle of activity. Its incessant cry is " do this and do that. Practise these austerities for self-mortification, go through water baptism, offer burnt offerings, undertake these vows, utter these *mantras*, and worship in this manner if you seek deliverance. This is the hall-mark of the religion of the novitiate, this of the householder, this of the forest-dweller, and this of *nirvana*. The soul's well-being depends on this particular conscerated food, or on this kind of ascetic habiliment". What a medley of movements, the body going through them like a machine. In this motley crowd of contending cults the itinerant, dragged hither and thither, finds himself at a loss what to choose and what not. If the body is regarded as *maya*, unreal, then all these are the play of *maya*, and there is no prospect of any good, any peace here in this body-shrine.

The Shrine of the Mind

Tired and depressed the itinerant, in his pilgrim's progress, enters the second shrine, the shrine of the mind. Here there are no body marks by which the various sects are identified, but the spirit of sectarianism is as strong as in the first. The same Christian, Mahomedan, Hindu, Buddhist and Sikh sectarianisms prevail here. There is incessant warfare, doctrinal disputes and scriptural wrangling. Here the intellect plays the role that the hand does in the first. It invents dogmas, publishes heaps of propaganda literature, and gives authoritative decisions. One sect exalts the Bible, another the Vedas, another the Quoran. As many scriptures as the sects each extolling its own creed and beliefut at the expense of the rest, wordy war everywhere, all the time. Learning, dialectics all seeking to convert the others. Not *works* but *beliefs* are all in all here. Believe this and you go to heaven, otherwise you are consigned to hell. Calumny, crusade, inquisitions, there is no rest, no peace, no prospect of union in this atmosphere.

The Shrine of the Heart

Leaving the second shrine of the mind the itinerant enters the third shrine of the heart, close to the second. It is very spacious and there is no sectarian narrowness here. From its elevated terrace a new vision of humanity presents itself before the eyes. Here in this free atmosphere, love presides irrespective of ritual, colour and creed. It is not that the differences of mine and thine, of this sect and that, of native and foreign do not obtain here, but love overrides all differences in the service of humanity, and embraces all as brothers and sisters, children of One Father. It says, let people carry on their own institutional rites and ceremonies. be loyal to their own religious beliefs, and yet at the same time extend their sympathy to all. Here *begins* the reign of concord and peace, and the practice of unity in the midst of diversity. The shrine of the heart preaches and practises one religion, that of love and brotherhood.

The Shrine of the Soul

The itinerant at last reaches the fourth shrine, the shrine of the soul. To the cooling breeze of the third shrine there is an added attraction, the sweet scent of fragrant flowers. The itinerant expecting a restful time here after his round of pilgrimages chooses a charming, solitary spot for himself. The din and clamour of the body-shrine being far away does not reach here. The wrangling noise of the second shrine, because of its remoteness, is very little heard here, even the shrine of the heart where only love rules is very much lower down.

The pilgrims who dwell here in the shrine of the soul have had their spirit-eyes opened, and have come to read a new meaning in the age-old word *maya*. They had heard it said that everything in this world is illusory *(maya)*, food, water, wind, riches, possessions, all are illusory. The propagandists of this doctrine, however, stop short of its use. They should apply it more extensively. In reality the world of maya has a much wider range. If we concede that the world and all things therein are illusory we should declare that the differences which separate the great historic personalities like Christ and Moses, Buddha and Chaitanya, Kabir and Nanak are also illusory. One rich and another poor, their difference is illusory. None is rich or poor. The man of spiritual perception will look upon a lakh of rupees as equal to a piece of straw. The prince in his palace may be miserable, while the penniless beggar in his hovel may be happy. Riches or poverty, possession or prestige, or their absence which one moment is and the next gone, these differences are illusory. And so is the difference between Hindu and Mahomedan, Shakta and Vaishnava, householder and ascetic, Veda and Purana, Bible and Quoran illusory.

Now listen to the doctrine of at-onement, the creed of identity *(abhedashashtra)*. In *the ritualistic religion*, in the shrine of the body, the Hindu is always Hindu, the Mahomedan Mahomedan, the Christian Christian by virtue of their externalisms, and are exclusive and divided. Rise to the second storey. Here in the shrine of the mind, the *creedal religion*, with its spirit of partisanship, its doctrinal differences keep Hindus, Mahomedans, Christians apart and disunited in their fenced acreage. As you ascend higher to the third storey in the shrine of the heart the differences become smoothed, toned down in *the religion of heart-unity, of love, service, and brotherhood.* In the fourth storey, the highest station, is the shrine of the soul where there is spiritual identity, solidarity, *the religion of at-one-ment.* Here the Hindu and the Christian are one and the same, the religion of Krishna and Christ are one and the same, Shankaracharya and Yagnavalka are one and the same. That which is Veda is the Quoran, that which is East is the West, the foreigner is the native and the native is the foreigner. In the ritualistic stage difference counts, and is an impassable barrier, therefore he who is the adherent of one religion cannot be the adherent of another. Like the differences in externals, in clothing or complexion, the differences of sectarianism are empty, unprofitable. The man of spiritual perception says, beneath all these differences there is identity.

When having visited all the shrines the soul, immersed in ecstatic communion, penetrates the very heart of the Divine then there dawns the perception of identity. Then God is seen everywhere, and one love and bhakti pervades all quarters. The grosser view prevailing in the first two shrines becomes faint and dim in the shrine of the heart, and disappears altogether in the shrine of the soul. When, established in yoga, you look around you will realise that *all are alike in their divinity,* and there is no radical difference between one religion and another. Those who dwell here are surprised to hear of discord between scripture and scripture, and prophet and prophet. Where identity prevails all truth is one.

The new Shankaracharya, in the guise of the New Dispensation, declares that belief in differences are of no account. The Shankaracharya of old had said that God and the world are one, that all differences are illusory. In the same way the new Shankaracharya declares that all sectarian differences are the play of *maya,* illusory. Even as the Supreme Spirit is One-without-a-second, so is religion, and so are the scriptures, canons, saints and great men, all One-without-a-second. There is unity of the essences, identity of spirit, solidarity, among all the sages, apostles and the prophets. There is no quarrel or disunity among them. Counted as many all over the world *they are to be regarded as one soul and the same person. There is only One and no other.* In the Brahmo Samaj we started our religious life with the belief in the One-without-a-second. and we will hold on to this faith in the One-without-a-second. Let us all unite and be one, and not dwell on the differences, create differences, nor walk the way . that leads to differences. May we leave behind the three shrines and settle down in the shrine of the soul. The four stages of spiritual evolution, ritual, creedal, heart-unity and soul identity.

O Lord, at this crisis of the world's life when people are perishing under the assaults of sectarian beliefs and ideologies, show us the way of peace in religion. We have visited all the shrines but there is no peace anywhere. Neither in the ritualistic Gaya, nor in the scholastic and creedal

Benares, nor in Brindaban with its cult of heart-unity, but alone in the shrine of the soul is there rest and peace. Peace is not to be found anywhere on earth. It is to be found only in that supra-mundane region where the soul is. Here works (Karma) and knowledge (Jnan) are not, but only yoga, communion with the Eternal. Where none else but the yogi has access, only there can peace be found. There will be seen each saint clasped in the bosom of another, embodied in another, and all mankind one in love and bhakti. Is this a desperate hope? O Lord, proclaim the gospel of peace on earth. Let all family dissensions and wars cease, all religions become one, Let all together dance round Thee. May we see all in Thee and Thee in all, and win joy and blessedness.

This new Shankaracharya, the New Dispensation, *Sri Navavidhan,* will preach the eternal gospel of atonement, of identity, of the harmony of religions and prophets. O Lord, give it power and authority.

—*Keshub Chunder Sen*

The Ideal Son of God: The Yogi Illimitable and Imperishable

July 17, 1881

(Translated)

"The yogi is like the tranquil sea still, serene, cheerful, unfathomed, illimitable and impershable. He is never ruffled."

Srimat Bhagavat, 11–8–5

The yogi, as the Bhagavat says, is truly like the sea inscrutable, illimitable and imperishable. If this be true where lies the difference between God and man? How can the yogi be the equal of the Lord of yoga? How can the worshipper be endowed with the same attributes as the God worshipped?

Man with his human limitations,—how can he possess the same nature as the Divine? The Yogi, through the powers of yoga, howsoever he be exalted as the noblest, yet his reason, emotion and spirituality will all be inconsiderable and limited. Nothing of man is infinte and perfect. Therefore the saying of the Bhagavat must have some other hidden meaning.

Man when he becomes a yogi truly becomes illimitable and imperishable. When the human soul, through the practice of yoga becomes one with the Infinite and Eternal then his sense of separateness and his limited understanding vanish. This infinitude does not belong to man it is God's. The small river looking at the banks on either side thinks of itself as limited, but when it plunges into the immensity of the shoreless ocean it cannot think of itself as limited any more; so too, the human soul as long as it remains separate from the Divine regards itself as limited, but when it is immersed in the Infinite it cannot see its own insignificance. When by yoga powers man feels himself filled with the Divine he sees the Eternal in every part of his body and in all his manifold powers. This perception of God leads a man to a state when he believes himself to be a part of God or his offspring. In reality, the son of man is a part of the Divine. Whenever he wakes up and becomes conscious of his Divine parentage he, forsaking his separate state and his contemptible ego, wants to plunge into the majesty and divinity of the Eternal, and by the power of yoga, loses his individuality and be merged in Him.

This Father-son relationship is a profound mystery and a thing of joy. The son of God takes his birth in the world, but was God all alone before the birth of his son? Was he, then, without the glory of Fatherhood? Was He not the Father at all before the birth of His son? No, God is everlastingly the Father eternal. There is no relationship which has not its beginning and end in Him. Seen in this light His son is also illimitable and imperishable. For the son before his birth existed as unmanifested in the bosom of the Father. How, then, was the son born? Did he, all of a sudden, come out of nothing? No, the son did not come out of nothing, nor did God build him up by the bringing together of some material, vital or animated substance. The spirit-material of the son lay latent in the bosom of the Father. The unmanifested son lived in the self-revealing spirit of the everlasting and eternal

God; and so after the likeness of the Divine, Father * the son takes five out of his seven attributes, namely, power, intelligence, love, purity and joy, and is born into the world. God wills, God calls and the son comes into being. Like the embryo the unborn son sustained itself by drawing nourishment from the Father. When born does he become separate from and independent of the Father? Unlike the watchmaker the son cannot live detached from the Father's help and power. Remove the Father and the son ceases to be. The relationship of God and man is infinitely more profound and vital than that between the earthly father and his son. Like unto the sun and the rays emanating from it is the relationship of God and the son of man.

---

*This is a very important point of Keshub's theeogy and the mode of worship revealed. God is worshipped under the sevenfold attributes of power, intelligence eternality, love, oneness, purity and joy. Of these **eternality** and **Oneness** belong exclusively to the Divine, and the five of the rest forms the common ground of both God and man.

Just as with the setting of the sun the rays cease to exist, so with the withdrawing of Divine power the son of man ceases to be. The son cannot move a single step without the power of the Father. God is the life of his life, and the fountain-head of all his powers. The son dare not cherish a good thought or do a good deed without the power of the father. With the withdrawal of the sun's light the world is plunged in darkness. So long as the Father dwells in the son he has all glory and vitality, but separate the Father from the son, and the son is wholly worthles and like one dead. In reality neither the son can be without the Father, nor the Father without the son. God is one, His Fatherhood is one, and the son too, in His sonship one.

God has one ideal son. From this ideal son are being born countless sons. Sons of flesh and blood are not of God. The sonship of God does not depend upon or is derived from any chosen people. God has only one son, He has one ideal son. In His household there is no Hindu son, no Buddhhist son, no Christian son, no Mahomedan son. His son is of the spirit spiritual, and is in His likeness. Just as God Himself is neither Hindu nor Christian nor Mahomedan, devoid of all sorts of external signs and titles, His spiritual son is also of the same kind. His son knows no distinctions of caste, colour and creed. Just as thousands and thousands of rays emanating from the sun lights up a thousand quarters, but all the rays are of one substance; so from one son-ideal millions and millions of sons are born, and work for the dispelling of the darkness of sin, sorrow and ignorance in the world. Just as from one conflagration sparks fly in all directions, so, too, from the bosom of the Eternal little sparks of human children come out to work for the good of the world, but all manifesting the one sonship of God.

Just as the sun's rays emanating from the sun lights up the entire solar world, but the rays though millions of miles away cannot say,–"Now that we are far far away we can dispense with the sun," so, too, the son of man coming from heaven to earth cannot for a moment dispense with God. The son's thought, feeling and will are all received from the Father, and are verily God's. The son has nothing to call his own. Just as the sun cannot say 'the rays are not mine', so God cannot say my sons are not mine. Even as the sun cannot exist without the rays, so the Father cannot exist without His son. Just as all the rays emanating from the sun are held together within the sun, so all the sons of God born on this earth dwell together as unmanifested sons in the bosom of the Father. The body, following the way of the world, takes its birth according to physical laws, but the son of God is not born in conformity to physical laws. For this reason the Christian scripture says, the son of Mary, Maharshi Isha, is born of the Holy spirit. That prince of men taking the five attributes of Power, Intelligence, Love, Holiness and Peace from the Godhead was born in this world. In you, in all men is present the spirit of this prince of men. We can apply the term prince in this special sense to God's son, God being the king of all creation. The word prince brings to mind the majesty of the King. The prince is the possesor of the glory, the splendour, the power and the authority of the King. Every man and woman is a prince and a princess, that is, every one is the inheritor of God's nature and power. Separated from the Father the son of God can do nothing of his own self. The son cannot live without the Father. The world cannot exist for a moment without its sovereign Maker. The son of man in childhood and adolescence is dependent on its parents. On coming of age it becomes independent of them. This analogy does not hold good in the case of the son of God. Just as the sun's ray is everlastingly united with the sun, so is the son of God everlastingly bound up in vital mystic union with God. This union is specially realised during yoga, communion. In yoga the distinction between Father and son disappears, the Eternal Spirit swallows up the son, like water mingling with water, light mingling with light. In this spiritual state the yogi becomes illimitable, inscrutable and imperishable.

The consciousness of difference is felt

when one is not in a state of yoga; in the state of yoga all distinctions disappear and merge in one universal consciousness. O man, the body is not the son of God. It is true the son of God is in your body; but he is also outside your body, he is not bound up with the physical body. The body is not the dwelling place of the son of God. Calcutta, India, Asia, Europe or the whole world is not the exclusive habitation of the son of God. He is in all these countries yet transcends them. This century or another does not contain the whole of him. He transcends time. The true son of God is not confined to a particular place or time. He dwells in the heart of the Eternal. God is his dwelling place. The son of God who, escaping from the prison-house of the body, wanders at will in the infinite spirit-empyrean of God that yogi-soul is the real 'I', the real self. This doctrine of the son of God is execeedingly wonderful and sweet. Put it into practice in your life, taste its heavenly sweetness and you will have surpassing peace and blessedness.

Keshub Chunder Sen

Book III

The Sangat and the CHART

The beginnings of the sangat may be this summarized.

1860	Sangat
1863	Brahmo Bandhu Sabha
1870	Alochana Sabha—Upasana Mandalis
1874	Brahmo Sangat Sabha

It was Maharshi Devendra Nath Tagore who named the Theistic body in Calcutta after the Sikh traditional name for conversational gathering, *Sangat*.

1862 In his address on "The Destiny of Human Life" Keshub said–"Man's destiny is to attain God or make progress unto Him. But this progress must be of the whole life. We must seek the development of the whole man". This vision of wholeness, of totality, of integration involved another vision, that of imbalance which finding expression ten years later, in 1872 in a form which appears as a strange paradox. Speaking of Great men Keshub said-"Great men are not perfect in all points, for if they were there would be no further room for growth in spiritual stature. When there is perfect correspondence *(Samanjasya)* in the various departments of life the personality does not retain its wide-awake state but lapses into somnolence and inaction. In God's spiritual kingdom it is the principle of imbalance that lifts life to higher and higher levels".

This startling announcement should be inscribed in golden characters on the lintel of our spiritual life.

Imbalance and Integration--in these two words may be summed up Keshub's teachings of synthesis, harmony, integration in the New Dispensation.

Ten years later in 1882, while speaking of the technique of spiritul growth Keshub said:- "Whenever I apprehended danger of lopsidedness, of acute tension in one direction ran to the opposite. Thus there is perpetual struggle in my mind to keep the dynamic balance of opposites speeding to their union in the Infinite".

"Now I seek only completeness, wholeness. It is towards perfection, towards the whole man that I am pressing on unceasingly".

Thirty years later in 1913, I found a responsive echo in Evelyn Underwood's "The Mystic, way", and in the following inspiring words:–

"The principle of oscillation and instability which govern the mystery of growth".

Keshub immortalized the name of Sangat in his characterisation of the three memorable periods in the history of the Brahma Samaj of India–"the Ethos of the Sangat, the Bhakti of Monghyr and the Yoga integration of the Navavidhan".

Sangat and the Chart

With the prose of Invocation and Adoration, the poetry of the hymns and the chants, the silent meditation of the Dhyan, and the bodily movements involved in the dance of Kirtans and the playing of the musical instruments, the whole form of worship becomes an act of grace, a sacrament.

Divine Communion including communion with Nature and History and the other world, were all pressed into the service of the integrated life covering heaven and earth, all ages and stages of growth and change.

Here comes the place and function of the Sangat as an auxiliary body of the worshipping group whether in the domestic tabernacle or the sanctuary with its congregation. It was on the Sangat body that Keshub pinned his faith for the building up of a holy family outside the home circle. It met frequently and the atmosphere of informality lent a piquant charm to the proceedings.

The Sangat Seminar was a lay confessional, a clinic of self-assessment and self-renewal for the group, and a mighty agent for mutual understanding. A laboratory for testing the value and validity of doctrines and practices in the crucible of community-conscience, it came to realize the importance of unanimity in decision on all essential points. The driving force of this principle of unanimity, later made a law in the proceedings of the Durbar or Apostolic Assembly, which Keshub called "Soul-at-one-ment" *(ekatmata)* as distinguished from the majority rule of pseudo-democracy, made the group an almost magic agent in its individual and social capacity. Questions of all sorts, problems concerning the after life, spiritualistic seances, transmigration, caste were all treated with disarming candour. The Report of the meetings recorded in two volumes has not yet been given the importance it deserves.

In conclusion we would like to draw the attention of all seekers after truth to the following challenging statement on the path of liberation *(Moksha)* on April 12, 1872. It says that *there is but one pathway* and not what Vedantic propagandists assert, quoting Ramkrishna-"*Yato mat toto path*" that is, "As many faiths so many pathways". These Vedantists are now in a quandary because they cannot boost their pseudo-synthesis propaganda on Ramkrishna's words which is the antithesis of synthesis,–a parrot–like repetition of the Gita's teachings. Keshub's dynamic synthesis or integration is the one sole pathway *(ek patha)*. We will here give in a condensed form Keshub's own words.

"The one Pathway is faith in the living God".

"God is the sole and only pathway to salvation. If we do not take to this path we cannot enter the realm of salvation. One has, first of all, to possess God, then through His directives adopt the various means of spiritual culture. All the enlightenment needed we will get from God. In the Brahmo religion one has to approach scriptures and prophets through the intermediary of God, then one can gather truths from all sources.

The Aids

"The various aids for the attainment of religion are truth, justice, mercy, holiness, bhakti and other spiritualities. Thc totality of all these make up the royal road that leads to salvation".

The Wrong Way

"Therefore do not go the wrong way of regarding time as superior to the path. By saying that time is of more importance than faith (in the living God) you are committing yourself to a course which is the cause of much suffering and disillusionment. Therefore the question of *time, reason* and *formularies*, leave all these at the hand of God".

One of the greatest gifts, not yet fully recognised much less utilized in the development of the spiritual life is the chart published by Prasanna Kumar Sen, in his hymn book *VIVIDHA SANGIT.*

This chart was drawn up by Keshub to enlighten his fellow members of the *Sangat Sabha*, seminar of missionary workers, and as this is closely connected with the Order of Divine Service, it is included in this book.

The Chart of Integrated Life

Introductory

To make it easy to understand the chart in terms of Keshub's ideology, we give below a few extracts from his writings:–

(a) "Difference between Mind and Soul:– Is there any difference between mind and soul? Their identity and their distinction may be thus indicated. The soul and the mind are one and the same. The mind is the soul viewed in its earthly relation, the soul is the mind in its heavenly aspect and spiritual relation. That which thinks and feels is the mind, that which prays, believes and lives in God is the soul. The mind when is crawls on earth is called the mind; when it soars to heaven, it is called the soul or the spirit."
N. D. 1882.

(b) "The moral intuition is conscience. It is nothing but the hearing of God's moral instruction.

To see God is religion:
To hear God is morality.

The science of communion is Theology: the science of obedience is ethics."

13th July 1873

(c) "We are so constituted that no part of our spiritual nature can, in a normal condition, grow without effecting a corresponding improvement in all other parts of the system :- "His truth illumines our minds, and gives us wisdom. His love sweetens our hearts and quickens our love. His holiness sanctifies our character. Thus wisdom, love and purity grow simultaneously in the human soul." Sep. 3, 1880

Let us try to study the chart in sections. One glance at the chart shows a set of threesomes with their parallelisms and correspondences. They are spread out horizontally, from the left to the right, and are

Knowing—Faith—The True
Feeling—Love—The Good
Willing—Service—The Holy

The tripartite division of the mind turned earthward represents the triple psychological functionings of

Knowing, feeling, and willing, turned soulward represents the threefold spiritual dynamics of

Faith, love and service. These in their turn are the fruit of communion with the

Divine Source—the triune nature of God.

The True, The Good, The Holy.

(Satyam, Shivam, Sundaram)

Now we will concentrate on the last two sets and the **pair of substantives** attached to each of the six, showing us the lines along which the framer of the chart built up his spiritual life. The two sets are

Faith—The True
Love—The Good
Service—The Holy

The substantives attached
To Faith are seeing and hearing,
To Love are repentance and prayer,
To Service are humility and conscience.

If we reverse the process we will see that—

Seeing and hearing are identified with Faith,

Repentance and prayer are identified with Love,

Humility and conscience are identified with service.

These substantives are meant to define, and are really definitions condensed in a word. In Keshub's vocabulary they are used with a definite meaning and for a specific purpose.

The last set is

The True, The Good, The Holy.

Here the substantives take on a new character, they appear as personifications of specific divine attributes.

The True in the character of Life-giver and Precepter.

The Good in the character of Father and Saviour.

The Holy in the character of Master and Sovereign.

So long the various items have been treated separately; now comes the time to see them in their totality as wholes. When we analytically dissect man piecemeal as a knowing, feeling and willing being, and God as the True, the Good, the Holy one, we set up artifical automatons, conceptualized figures, and the result is fragmentation, lop-sidedness in man, and a mutilated and sterile Godhead. Real communion with the personal God demands contact with the integrated life, the whole man! To show how this consummation is effected is the object of this Chart. This is fulfilled when the worshipper of The True as the knower of God, becomes also the lover of God worshipping The Good. Over and above this when he becomes the servant of God by worshipping The Holy, the circuit is completed, and we find the full man face to face with the Living God, the Active Deity. This full man is the re-generated person, the Twice-born, the born of God. His spiritual atonement with God brings Liberation. But the movement does not stop here. This is a peculiarity of Keshub's religious idealism, a peculiarity at once original and revolutionary. His religious culture, his spiritual training does not stop with Liberation, for as Keshub says,– "to stop is to die, for the soul's destiny knows no end." Therefore the last item in the Chart is **anant unnati** —Onward for evermore.

To this interplay of the God-soul and the man-soul, this drama of the approach, contact and union of souls enacted in the inner chamber of the heart, Keshub gave the name yoga the path which he had been following from his twenty fourth year, that is the year 1862. What the Chart has summarsed in a few words in 1872, Keshub thus describes in inimitable language in his booklet on yoga in 1883;—

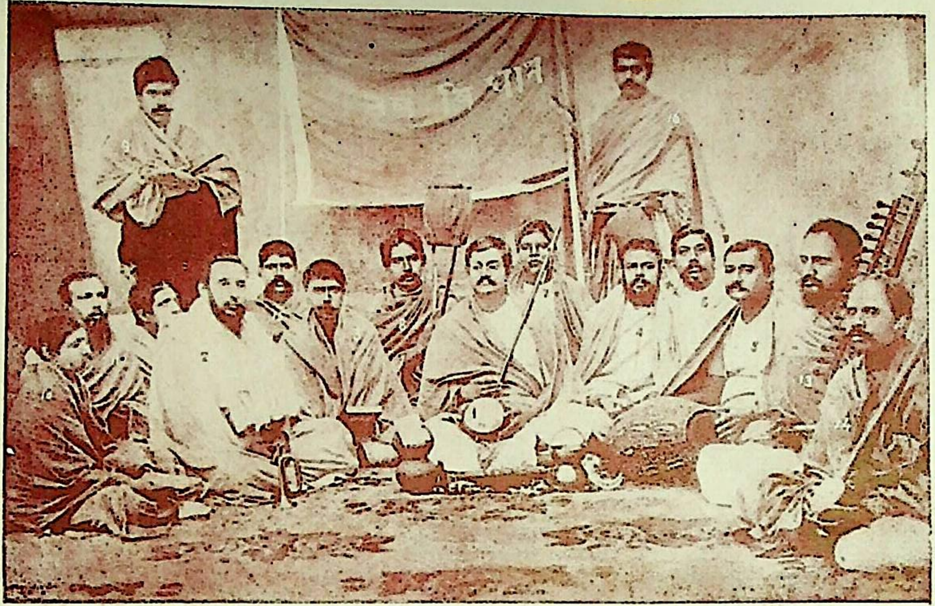
"When the self vanishes away the Infinite bursts upon his view. He shines as something awfully real, a burning reality. From the depths of his being this presence surges up as the fountain of vitality. ....The more the yogi looks at this reality, the more distinctly does he trace its essential features and characteristics. A mere presence is soon transformed into a Person all whose attributes, so far as they are visible to human ken, are plainly and clearly perceived. Here is Intelligence, seen by the eye of reason; here Love which the eye of love apprehends; here holiness, revealed to the eye of conscience; and there in the centre Will-force or Personality in which all these attributes inhere. As the eye to light and the ear to sound are by nature mysteriously linked, so the various organs of the self-bereft soul, at once and naturally unite with their corresponding attractions in the Infinite Soul. As yoga ripens......the Almighty overpowers the yogi's little soul, the All-wise confounds his wisdom, the All-merciful carries away his love, the All-holy dazzles his conscience......and he finds beauty ineffable beaming from this Person... .... Father and Mother, Friend and Guide, Teacher and Saviour, Comforter and Gladdener are all combined in this one Person."

The Chart may be studied as it is in its **horizontal position** from left to right, from East to West. Another and a very illuminating way is to study it as a **vertical projection,** the base at the left end and the apex on the extreme right, rocketing through an abysmal eternity. This gives us a dynamic setting for the two **constants** running through the whole field,—God's grace and man's efforts. God's grace flowing manward, man's effort directed Godward. In the vertical setting the two constants become the cenral axis round which revolves our life of work, worship and fellowship. So that like the principle of biological recapitulation the life movement goes spiral-wise spinning from wholes to wholes, from perfection to perfection, from integration to integration!

The discovery of the Chart is an unique event in the annals of our Church history; and like most discoveries it remained unnoticed for a good many years. We want to celebrate it by giving it out to the world in an English garb as distinguished from its original Bengali. It is an attempt to come to some sort of an understanding of its revelatory character.

First framed by Keshub and transcribed with his own hand it is a word-picture of the inner processes of his own life history,—the earliest representation in symbolic form of the Jeevan Veeda of 1882, a difference of ten years between the two. At the insistent requests of his fellow believers for a fuller understanding of the technique or framework underlying his words and actions, Keshub prepared this graphic Chart, in his sanctum at the Bharatasram Garden Retreat, in 1872. Keshub's associate Prosanna C. Sen discovered it among the papers of a Brahmo relative of his and lithographed it. The Chart was then appended to his Bengali Hymn-book, published before his death in 1915. From 1872 to 1915, an interval of forty three years is followed by another interval of forty four years (1915-1959), during which there have been many developments in the community. But we will confine ourselves to the period beween 1872 and 1884, the year of Keshub's death. It is a very striking thing that the developments of these twelve years do not in any way conflict with the lines laid down in the 1872 Chart. The developments, as summarised here, will be seen to be of a supplementary character.

The attribute of the Holy (Shuddham) came to be supplemented by the attributes of the Adorable (Sundaram) and The Blissful (Anandam). Then the doctrine of Divine Motherhood became the rallying centre of the Godhead. And lastly, the term Navavidhan became pre-eminent, and with it also came the beautiful name Navabrindaban which added a new dimension to the picture of Heaven, heaven on earth!



Apostolic Assembly

BOOK IV

A Virgin Soul-A New Born Baby

Text from "The Yajurveda"

Paritya bhutani, paritya lokan, paritya Sarvah pradishodisashcha, upasthay prathamajamamritasya, atmanatmanam abhisamvivesa.

"Even after passing through innumerable lives and travelling through millions of worlds, my soul found no rest until I discovered a virgin soul, a new-born baby of the Divine Mother.

"And behold, that was none but my own soul! I went deeper into my soul and there in my inner consciousness I found you, the ultimate goal of my journey.

(Translation by Satyakam Vidyalankar)

Integration—Its Fruition

"The soul is never stationary, it must move whether it be towards good or evil, *statu quo* can never be predicated of the soul". "The Lord bestowed on me the name pilgrim, *wayfarer,* when he sent me to this world intimating that there would be no halting place to rest in. So I press on. *The eternal progress of the soul* in the path of perfection envisaged in the New Dispensation must fulfil itself." Thus said Keshub over and over again. So the last item in the Chart is onward for evermore or eternal progress *(ananta unnati)* as the climax of the Integrated Life, envisaged in the declaration of the ever-new birth, the vision of the New Child, the Eternal Man, towards an understanding of which the following concluding observations are offered.

The Vision of The New Child

Keshub called the New Dispensation the Dispensation of the Holy Spirit. This he called spiritual religion as distinguished from Natural and Historical religions. His approach to God is thus direct and immediate, while in the other two, it is mediate and, therefore secondary. And yet, he did not discard or undervalue these two, but let the Holy Spirit and the inspirations received interpret nature and history. He says:-

"You speak of history. I hate dead history. I abhor those places where dead man's bones are gathered. Those dismal and dark places I abominate and detest. The spirit of Christ came to me and not an abstraction or a thing of the past. I was not reading dead history in the Gospels when these three great prophets came to me or they would not have electrified me as they did. The Bible has never of itself animated or inspired any one, nor can it. But the Spirit of God converts its dead letters into living ideas. The characters recorded there are dumb and lifeless, but awakened by the Holy Spirit, they start up as living beings. Can things pictured upon canvas or written upon paper give life and salvation? No. The historical characters that came to me were all fire. Their spirits forcibly entered my soul. Could I resist them? Could I cast them away as mere dead men's shadows in history or as metaphysical abstractions? There they were. Here they are now with me, in me. Always in my blood and in my bones the prophets dwell". In "Am I an Inspired Prophet?" 1879.

We find a responsive echo in Carl Jung's, 55 years later, in his "Analytical Psychology".

"History as an effective reality is not confined in thick books but lives in our very blood".

This is a remarkable testimony and it is the keynote of Keshub's vision of history and his faith in future life. Is history a morgue? Does *rigor mortis* set in when the living personalities are taken away from the stage of history? No. History is not a rigid. static thing. It is dynamic. And the so-called future life, the after life are part of the sweeping unitary stream of one life-flow. This Keshub calls "The Eternal in the midst of the Temporal", 1880.

Here he brings in time in its dual aspects of the temporal, as a cycle of manifold changes in creation, and the Eternal which conserves all spiritual values like truth, knowledge love, and holiness. This eternal factor not only stores up, but being connected with the Holy Spirit, continually receives new influx of spiritual powers which the great souls know how to receive and use for the uplift of humanity.

What time is in the abstract, who can

tell? Time, in its eternal aspect as the handmaid of the Holy Spirit is given a spin. It gives time not only the weight and authority of eternity but makes it an "effective reality".

In the course of its revolutions, it accelerates the process of fusion generating new powers. (*Yugantare Rupantara)* Keshub thus speaks of it in his "Marvellous Mystery The Trinity," 1882, "Why and whence all this extraordinary upheaval of spiritual life? Why this outburst of "Heaven's Light in India?'' Verily India is at present privileged to speak with authority concerning the things of the spirit world, which none can gainsay. She has peculiar prerogatives conceded by Providence for the interpretation of the triune nature of the Deity. Her nearness to the heavenly spheres gives her facilities for *intuitive apperception and revivalistic communion, which are vouchsafed to nations only in favoured epochs and after long intervals. While surrounding nations think and surmise, India, blessed India, sees and hears.*

"In these days science has killed distance, in the physical world by steam and electricity, in the spiritual world by introspection and immediate vision."

Keshub says, "The Infinite is in the Infinitesimal", "The Heavenly Moment and the infernal hour," "Divinity hates delay", "The Holy Spirit is very economical of time", "It works instantaneously". It makes millenniums meet in a moment, and spiritualities and personalities are fused together as in a focal flash.

This flash is the flash of faith, of communion. Concerning communion with prophets and saints, Keshub says– "Neither do we go to them, nor do they come to us, it is faith which brings all things to come to pass".

The historic process is thus described:–

"The devotees of the world speak of the re–appearance of the first saint in a new guise in a second, and so of the third, fourth and all succeeding ones even the thousandth as embodying the virtues in cumulative form of all those gone before. --- He is a true seer who says two personalities make one, a greater he who says four make one and still greater he who says a hundred make one. Listen, brethren, there will come a time at long last when *a dispensation will proclaim a million make one*. This, verily is the one ever new and eternal religion, to demonstrate that diverse types can unite, that both man and woman *can become one* .. .. are one in an identity in the white heat of devotional fervour .. .. Even as you inherit the characteristic traits of all your ancestors in your individual life, so in the collective receptacle of your spiritual life you carry the cumulative contributions of Yoga and Bhakti, Karma and Jnan of all ages and climes .. .. O Brahmo brethren take your place as the lowermost vessel in the order of dispensations and even as water flows from a fourth, third and second storey down to the first, so will the elixir distilled from all the epochs of the living past flow into your soul, and be as Heaven's gracious gift for your bliss. Each drop of this ambrosia will carry the quintessence of the precious life-blood of the blessed ones of all ages, so that you will have the unique experience of Hindus, Buddhists, Mahomedans and Christians all living together in one heart and soul." From "The Eternal in the Temporal". 1880.

Again in his discourse of May 12, 1878, he says, "My God vision has been in instants, in flashes lasting for the twinkling of an eye, never a long-drawn affair. One moment God vision, the next hearing God's voice and so on, one at a time. This rhythm, this alternation is implied in the pattern of my spiritual life. Over and above this I have no other occult or esoteric experience."

This is what the Holy Spirit did in its dealings with Keshub. Keshub was ushered in a new environment where time became condensed in a moment and space in a point. Not only did it bring the miracle of regeneration in his individual life, but he prescribed this cultural process for all.

Keshub read history aright when he spoke, again and again, of the intermingling of races and cultures, the intermarriage of prophets and saints. And his message was taken up by the singing Apostle and made into a *marseillaise* in 1893, thus "*Yugantare rupantara*".

"God again unmakes to remake the world. His living breath is out, calling the resurrected spirits to rally round the banner of the New Dispensation".

"With the passing of the time cycle come sweeping transformations. Behold the living God present everywhere bringing about mass contacts and emotional integration".

This is but an echo of his belief in "The soul as organically social" (Atmara Samajic gathan)

"The Evolution of the New Human Species" thus became a spiritual necessity of his life and mission, and it came to be symbolised in his doctrine of the New Child, The Eternal Man, a ubiquitous figure, linking up the past and the present spearheading towards the future. This is beautifully presented in the "Introduction" to Dr. Carl Jung's "Psychological Types".

"Every complex is Janus-faced and the energy invested in it is never purely regressive, but is rather a *reculer pour mieux sauter,* (to draw back to take a better leap). The extraordinary vitality of the infantile complex would be quite inexplicable on the supposition that it was a wholly regressive tendency. But it demands a synthetic standpoint to perceive that *every dawning possibility in life is heralded by the image of the child,* the symbol of eternal youth, and that the infantile complex with its simplicity and trust in life is also the growing point of the developing personality. Every child perceives, what the investigator may fail to see, that a living man in his most eager and productive moments exhibits certain essential characters of childhood. *Creative activity demands the power and complexity of the man as well as the simple attitude of the child".*

Keshub wrote in 1866, "True Faith gives us a vision of God and immortality." This passion for spiritual continuity, for individual immortality when applied to humanity as a whole gives us an understanding of the vision of historical continuity in The New Child!

FAITH OF NAVAVIDHAN

God—We believe that God is one, that He is infinite and perfect, almighty, all-wise all-merciful, all-holy, all-blissful, eternal and omnipresent, our Creator, Father, Guide, Judge and Saviour.

Soul—We believe that the soul is immortal and eternally progressive.

Moral Law—We believe in God's moral law as revealed through the commandments of conscience, enjoining perfect righteouness in all things. We believe that we are accountable to God for the faithful discharge of our manifold duties, and that we shall be judged and rewarded and punished for our virtues and vices here and hereafter.

Religion of Harmony—We believe in the Church Universal, which is the repository of all ancient wisdom and the receptacle of all modern science, which recognises in all prophets and saints a harmony, in all scriptures a unity and through all dispensations a continuity, which abjures all that separates and divides, and always magnifies unity and peace, which harmonizes reason and faith, *yoga* and *bhakti*, asceticism and social duty in their highest forms, and which shall make of all nations and sects one kingdom and one family in the fulness of time.

Inspiration—We believe in natural inspiration, general and special, and in providence, general and special.

Scriptures—We accept and revere the scriptures, so far as they are records of the wisdom and devotion and piety of inspired geniuses and of the dealings of God's special providence in the salvation of nations, of which records only the spirit is God's, but the latter man's.

Prophets—We accept and revere the world's prophets and saints, so far as they embody and reflect the different elements of Divine character, and set forth the higher ideals of life for the instruction and sanctification of the world. We revere and love and follow all that is divine in them and to assimilate it to our soul, making what is theirs and God's ours.

Synopsis—Our creed is the science of God, which enlighteneth all; our gospel, the love of God which saveth all; our heaven life in God, which is accessible to all; our Church, the invisible kingdom of God, in which is all truth, all love, all holiness

Nava Samhita
Keshub Chander Sen

THE NEW BEATITUDES

(1) Blessed are they, who honour and love the seers and prophets of ancient times.

(2) Blessed are they, who believe that though prophets have departed and are now in heaven, true believers in the world may commune with them in spirit.

(3) Blessed are they, who do not ascribe omnipresenec or omniscience to these prophets, yet can cultivate their fellowship in their own hearts.

(4) Blessed are they, who love to associate with the prophets of all religions, and seek together at the feet of each the peculiar ideas he has to teach.

(5) Blessed are they, who do not deify the prophets, but treat them as their elders in heaven.

(6) Blessed are they, who do not care to see the prophets, clothed in flesh in dreams and visions, or with the eye of imagination, but realise them disembodied spirits in their own souls.

(7) Blessed are they, who instead of seeing God through the prophets, behold the prophets and saints through the Lord as their Mediator.

(8) Blessed are they, who realise the nearness of heaven's saints. not in space, but in spiritual kinship and affinity of faith and character.

KESHUB CHANDER SEN
Shadusamagama,
"Pilgrimage to the Prophets"

WORKS OF KESHUB CHUNDER SEN

(In English)	Rs.	nP.
True Faith	0	25
Essays—Theological and Ethical	1	25
Discourses and Writings	0	50
Lectures in India	6	00
Keshub Chunder Sen in England	6	00
The Book of Pilgrimages (Diaries and Reports of Expeditions)	3	00
The New Dispensation, Vol. I and II each	3	00
Prayers	3	00
Yoga—Objective and Subjective	0	50
The New Samhita	0	50
Jivan Veda (Spiritual Autobiography) Translated from Bengali by J.K. Koar	3	00
Brahmagitopanishat (Discourses on Yoga and Bhakti) Translated from Bengali by J. K. Koar	3	00
Sadhusamagama (Pilgrimage to Prophets) Translated from Bengali by J. K. Koar	3	00
Sloka Samgraha (A compilation of Theistic and Moral texts from all the Great Religions with Hindi, Bengali and English translations) *Eighth Enlarged Edition.*	5	00
Magh Utsava Translated from Bengali by J. K. Koar	2	00
Silent Pastor by P. C. Mazumdar	1	50
Jivan Veda in Sindhi	1	00

Can be had of all booksellers,

Navavidhan Publication Committee
95 Keshub Chunder Sen Street, Calcutta, 9.

Sind Navavidhan Mission Trust,
Khar, Bombay 21.

CHANTS OR STOTRAS

Before the Scripture readings we have in item No. 8 two chants *(Stotras)* in Sanskrit. The one called *Brahmastotra* is a chant containing one hundred and eight names of God; the other called *Matristotra* is addressed to God as the Mother of all. The former is recited in the course of the morning Divine Service, the latter during evening Divine Service. The *Matristotram* is reproduced here in Devanagri script with explanatory notes in Hindi.

मातृस्तोत्रम्

* * *

जय देवि पराराध्ये भक्तिमुक्तिप्रदायिनि ।
जगद्धात्रि महाविद्ये मातः सर्व्वार्थसाधिके ॥ १ ॥

हे देवि आराधना के योग्य, भक्ति और मुक्ति देने वाली, पावन करने वाली, विद्या की भण्डार माता, सब मनोरथ पूरे करनेवाली तेरी जय हो ॥ १ ॥

भवभारहरे सर्व्वमङ्गले जगदीश्वरि ।
विमूढ़मति जीवानां पापसङ्कट वारिणि ॥२॥

तु संसार का भार हरनेवाली, कल्याण करने वाली जगत की स्वामिनी. मूढ़मति, जीवों के पाप और संकट दूर करने वाली है ।

बरदे शुभदे लोकप्रसूते जीवितेश्वरि ॥
मानवानाञ्च देवानां चिरकल्याण दायिके ॥ ३ ॥

तु वर देने वाली, शुभ वस्तुओं को देने वाली, लोक उत्पन्न करने वाली, प्राणों की स्वामिनी, मनुष्यों और देवताओं को चिर कल्याण देने वाली है ॥ ३ ॥

प्रसन्नवदने विश्व जनयित्रि दयामयि
विचित्र गुणसम्पन्ने शिवे सन्तानवत्सले ॥ ४ ॥

तु प्रसन्न मुख वाली, जगत की माता, दयामयी, विचत्रगुणों से पूर्ण, कल्याण स्वरूपिणी, और संतान की प्यारी है ॥ ४ ॥

नमोविश्वम्भरे देवि ब्रह्माण्डोद्धारकारिणि ।
चैतन्यमयि, विश्वद्ये महेशि जगदात्मिके ॥ ५ ॥

हे विश्व के पालन करनेवाली, ब्रह्मांड का उद्धार करनेवाली, चैतन्यमयी, विश्व के आद में होने वाली महेश्वरी, जगत आत्मा,

तुझे नमस्कार हो ॥ ५ ॥

बहुरूपा निराकारा त्वं हि भुवनमोहिनि ।
भक्तमनोरमे योगि महाजन सुदुर्ल्लभे ॥ ६ ॥

तु बहु रूप वाली, निराकारा, जगत को मोहने वाली, मन में रमण करने वाली, योगियों और महाजनों को दुर्लभ है ।

विज्ञानघनरूपा त्वं सच्चिदानन्द रूपिणी ।
वागीश्वरि नमस्तुभ्यं ज्ञानदे वदताम्वरे ॥७॥

तु विज्ञानघनरूप और सच्चिदानन्दस्वरूप है । हे वागीश्वरी (हे सरस्वती) हे ज्ञान देने वाली, हे बोलने वालों में श्रेष्ठ, तुझे नमस्कार हो ॥ ७ ॥

परेशि परमप्रज्ञे शुभवुद्धि प्रणोदिनि ।
सुखदे मोक्षदे प्राण धनदात्रि परात्परे ॥८॥

तु परमेश्वरी, परमबुद्धिरूप शुभबुद्धि की प्रेरणा करनेवाली, तु सुख मोक्ष प्राण और धन के देने वाली और परे से परे हैं ॥ ८ ॥

राजराजेश्वरि त्वं हि सर्व्वसन्ताप नाशिनी ।
गृहाश्रमेषु वित्तेषु लक्ष्मीरूपेण संस्थिते ॥ ९ ॥

हे राजराजेश्वरी तु सब सन्तापों के नाश करने वाली है । और गृहस्थाश्रम के धनों में लक्ष्मी रूप से स्थित है ॥ ९ ॥

चरणाश्रित भृत्यानां त्वं नित्य सुखवर्द्धिनी ।
निर्व्वान्धव विपन्नेषु वराभय प्रदायिके ॥१०॥

तेरे चरणों की जो शरण लेता है तु नित्य उसके सुख को बढ़ाती है । जिनका कोई बन्धु नहीं और जो दुःखी हैं, उनके लिये तु वर और अभय दान देने वाली है ॥ १० ॥

विशाल भवदुस्तारे जननीनाम सम्बलम् ।
घोरमोहान्धकारेषु दिव्यज्योतिर्व्विकाशिनि ॥११॥

इस विशाल भव सागर में जननी नाम ही सम्बल है, घोर मोह और अन्धकार में तु दिव्य ज्योती के विकाश करनेवाली है ।

पापाभिहत भूतानां त्वं त्रिताप हरा शुभे ।
भगवत्यै नमस्तुभ्यं दूराद्दूर निवासिनि ॥१२॥

पाप से दबे हुए जीवों के लिये तु तीनों तापों को हरने वाली कल्याण–रूप माता है । हे भगवती दूर से दूर निवास करने वाली, तुझे नमस्कार हो ॥ १२ ॥

निश्वासे शोणिताधारे प्राणरूपेण संस्थिते ।
सर्व्वव्यापिणि कल्याणि चिद्घन स्वरूपे सति ॥१३॥

तु श्वास और खून का आधार है, और प्राण रूप से स्थित है । तु सर्व व्यापिनी कल्याण करने वाली, चेतन–स्वरूपिणी और उत्तम रूप है ॥ १३ ॥

अतुल्यगुणशालिन्यै नमस्ते कलुषान्तिके ।
सर्व्वाधिष्ठात्रि सर्व्वज्ञे त्वं सर्व्वसाक्षिरूपिणि ॥१४॥

हे पाप के नाश करने वाली, सब की स्वामिनी, सब कुछ जानने वाली, सर्व साक्षिरूपिणी, अतुल्य गुणों से शोभा देने वाली, तुझे नमस्कार हो ॥ १४ ॥

स्थावरे जङ्गमे नित्यं शक्तिरूपेण संस्थिते ।
निखिल प्राणिनां पुंसां धनधान्य विधायिनि ॥१५॥

स्थावर (जड़) और जङ्गम (चेतन) में तु नित्य शक्तिरूप से स्थित है । सब प्राणियों और पुरुषों को धन और अन्न देने वाली है ॥ १५ ॥

नमस्तेऽखिलधारिण्यै दिव्रूपे वरानने ।
मुमुक्षुसाधकानाञ्च तपःसिद्धिप्रदायिके ॥१६॥

हे सब के धारण करने वाली, दिव्यरूप और सुन्दरमुख वाली, तुझे नमस्कार हो। तु मोक्ष की इच्छा वालें और साधकों को तप की सिद्धि देने वाली है ॥ १६ ॥

आनन्दमयि मातस्त्वं भक्तचित्त विहारिणी ।
शोकदुःखापहारिण्यै नमोब्रह्मसनातनि ॥१७॥

तु आनन्दमयी माता, भक्त चित में विहार करने वाली, दुःख और शोक के हरने वाली है। हे ब्रह्मसनातनि तुझे नमस्कार हो ॥ १७ ॥

रुद्रमूर्त्ते महाशक्ते दुर्म्मदासुरनाशिके ।
भग्न हृदयमर्त्त्यानां त्वं हि पतितपावनी ॥१८॥

तु रूद्रमूर्ति, महाशक्ति, बड़े मदवाले असुरों को नाश करने वाली, जिन मनुष्यों के हृदय टूट गये हैं, और जो पतित हैं, उनका तु उद्धार करने वाली है ॥ १८ ॥

अचिन्त्याव्यक्त रूपेण सर्व्वभूते विराजिते ।
अनाद्ये अम्बिके अम्बे मातर्लज्जा स्वरूपिणि ॥१९॥

तु चिन्ता में न आने वाले और न दीखने वाले रूप से सब जीवों में विराजती है। तु अनादि माता है, हे माता तु लज्जा स्वरुपिणि है ॥ १९ ॥

जीवन्मुक्तस्य सिद्धस्य नित्यानन्द प्रवर्द्धिके ।
अन्तर्यामिणि योगेशि क्षेमङ्करि कृपामयि ॥२०॥

तु जीवन मुक्त और सिद्ध पुरुषों के नित्यानन्द को बढ़ाने वाली, अन्तर्य्यामिणी योगेशि कुशल देनेवाली और कृपामयी है ॥

नमस्तेऽनन्तरूपिण्यै अभये भुवनेश्वरि ।
अद्वितीय दुराराध्ये पाषण्ड दण्डकारिके ॥२१॥

हे अनन्त रुप वाली, भय से रहित, जगत की स्वामिनी, अद्वितीय, (माता) जिस की आराधना कठिन है, और हे पाखण्डियों को दण्ड देने वाली तुझे नमस्कार हो ॥ २१ ॥

दिव्याङ्गि दिव्यलावण्ये सुरूपे चित्तमोदिनि ।
चिदाकाशस्वरूपा त्वं साधुहृदयरञ्जिके ॥२२॥

तु अपूर्व अंगो वाली, अपूर्व सौन्दर्य वाली, अच्छे रूप वाली और चित्त को खुश करने वाली है । तू चैतन्य और आकाश रूप वाली और साधुओं के हृदय को खुश करने वाली है ॥ २२ ॥

जरामरणसंहर्त्रि शङ्करि प्रकृतेः परे ।
तेजोमयि पवित्राक्षि निष्कलङ्कस्वरूपिणि ॥२३॥

तु बुढ़ापा और मृत्यु के नाश करने वाली, कल्याण स्वरुप, माया से रहित. तेजमयी, पवित्र नेत्रों वाली, और निष्कलंक स्वरुप वाली है ॥ २३ ॥

अन्नदे पुण्यदे मातर्युगधर्म्म प्रवर्त्तिके ।
वेदागमेषु तन्त्रेषु ज्ञानरूपेण संस्थिते ॥२४॥

तु अन्न देने वाली पवित्रता देने वाली है । ए माता, तु युग धर्म के फैलाने वाली है । और वेद षट् शास्त्र और तन्त्र शास्त्र में ज्ञान रुप से स्थित है ॥ २४ ॥

विश्वस्तशुद्ध चित्तानां विपद्भीति विनाशिनि ।
चिन्मयि प्रतिभादात्रि अमृतानन्दभाषिणि ॥२५॥

तु विश्वास और शुद्ध चित्त वालों के विपत्ति और भय को नाश करनेवाली चिन्मयी, नई बुद्धि देने वाली और अमृत और आनन्द भरे वाक्यों के बोलने वाली है ॥२५॥

त्वं हि ज्ञानं वलं पुण्यं शान्तिः सौभाग्य दायिके ।
त्वं हि मम धनं प्राणः त्वं हि सर्व्वस्वरुपिणी ॥२६॥

तु ज्ञानबल पुण्य और शान्ति स्वरुप हैं। हे सौभाग्य देने वाली तु ही मेरा धन प्राण हैं। तु सर्व स्वरुपिणी हैं ॥२६॥

नमस्ते जगत्तारिण्यै त्राणकर्त्रि सुरेश्वरि ।
त्वं हि वेदो विधिस्तन्त्रं मन्त्रो भजनसाधनम् ॥१७॥

हे जगत को तारने वाली, रक्षा करने वाली, देवताओं की स्वामिनी तुझे नमस्कार हो। तु ही वेद विधि तन्त्र और मन्त्र हैं और तु ही भजन साधन हैं ॥२७॥

त्वन्नाम स्मरणैर्गानैर्जीवन्मुक्तिर्हि लभ्यते ।
वितराकिञ्चने दीने मातस्ते करुणाकणम् ॥२८॥

तेरे नाम के स्मरण और गाने से जीवन मुक्ति मिलती हैं। मुझ अकञ्चन (तुच्छ) दीन को तु करुणा को लेश दे ॥२८॥

देहि पदसरोजं मे नरामरनिषेवितम् ।
तव पादारविन्देषु प्रणमामि पुनः पुनः ॥२९॥

अपना पदसरोज जो मनुष्यों और देवताओं से सेवित किया गया है वे मुझे दे। तेरे चरण कमलों पर मैं बार बार प्रणाम करतां हूं ॥२९॥

इति श्रीविधान भारते द्वितीयोल्लासे
मातृस्तोत्रम समाप्तम ।